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"IN THE BEGINNING"— A STUDY OF THE EARLY CHAPTERS OF GENESIS.

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The first three chapters of Genesis have been so obscured through controversy, so distorted by misinterpretation of one sort or another and so neglected because of alleged contradictions in the narrative that not a few are, we fear, missing the rich content of this introductory portion of God's revelation to men.

Many of our youth in schools or colleges are being taught a theory of the development of the material universe and of the origin of life by teachers who through ignorance of the Bible or quiet disdain brush aside the Biblical account of the creation as of small consequence. Others, assuming a conflict between science and the Bible, retain a certain reverence for the creation story as folklore or tradition which should be preserved because of its modicum of religious truth. Still others would evaluate the Genesis story as a noble poem. Poetical it is in its beauty, but we would scarcely expect that a book of history and experience would open with a poem. Poems of the creation there are, as, for example, the Eighth and One Hundred and Forty-eighth Psalms, but these chapters are, first of all, history.

Surely one of our major tasks as religious teachers is to bring back to its own and put in its proper setting the Biblical account

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of the beginning of all things. Through a period of years my mind has been drawn again and again to this matchless narrative. I have fought through some of its problems with successive generations of Chinese students. Now I venture, after further study and meditation, and under an urge, to try to write out in order some of the considerations and conclusions which have helped me in my thinking and which may, I pray, prove suggestive to some. Some of the questions raised have to do with the so-called conflict between science and the Bible. Not being a scientist, it would be foolish in me to dogmatize concerning scientific problems. But with a sound hermeneutics and a general knowledge of what the scientists say, even an ordinary student may find for our "scientific age" a true and reasonable interpretation of this remarkable narrative.

I. Dual Authorship.

By dual authorship I do not refer to the work of two redactors, as some have claimed, but to the divine mind and the human mind working together in these first chapters, as indeed throughout the Scriptures, in the production of a divine-human book. Every great discovery or invention starts out with some fundamental hypothesis, more often a daring assumption, which is to be tested and proved to be true or false. Using this scientific method, we boldly assume that, as surely as the Spirit of God moved upon the face of the waters, so surely did the same divine Spirit move upon the heart of the writer of this book. We not only accept this fact by faith, but our conclusions should prove it to be true.

It is understood that the object of Scripture is the imparting of general knowledge only in its relation to spiritual truth. The great theme, for instance, of the first chapter of Genesis is God's relation to the heavens and the earth. The physical structure of the universe, interesting as that is, may be discovered by man himself. It is understood also that as great and overwhelming as was the truth revealed, the writer was confined in the expression of that truth to language that could be understood by the people of his day. Words "stagger under their weight of meaning" in the attempt to describe the work of creation. "The heavens and the

earth were finished and *all the host of them"* (Gen. 2:1). "Behold unto Jehovah thy God belongeth the heaven and the *heaven of heavens"* (Deut. 10:14). "The earth is Jehovah's and the *fullness thereof* (Psa. 24:1). "O Jehovah, *how manifold* are thy works! In wisdom hast thou made them all; the earth is full of thy riches" (Psa. 104:24). But few details are given. There are a million wonders, from the atom, electron and quantum up to the "boundless universe of blazing stars and suns," which men with their God-given minds could later search out and set in order for themselves.

God's creative work, briefly summarized, comprises the physical universe and the mind of man. To this the Scriptures testify. "Thus saith Jehovah who stretcheth forth the heavens and layeth the foundations of the earth and formeth the spirit of man within him" (Zech. 12:1). "He that formeth the mountains and createth the wind and declareth unto man what is his thought" (Amos 4:13). "I have created the earth and made man upon it" (Isa. 45:12). Wise old Matthew Henry says, "The Scriptures were written not to gratify our curiosity and make us astronomers, but to lead us to God and make us saints." The story of creation, however, hints at potential astronomers and geologists and biologists when it tells that man was in knowledge made in the image of the Creator.

The Scriptures therefore clothe their great truths in language and concepts which could be understood by those to whom the revelation was first given. The writer did not obscure the lesson by extraneous matter that could not be comprehended at the time, just as a wise teacher will not confuse a small pupil by the use of "big words" for which he is not prepared. The Holy Spirit, who searches out the deep things of God, adapted His revelation to human limitations, as He would still do had the story of the creation been first given in our age.

When holy men spoke as they were moved by the Holy Ghost there was a divine-human mystery. It is possible to make so much of the divine element that the human factor is submerged. On the other hand, human speech may be so interpreted as to limit the mind of the Spirit. In this story of creation, for example, the human agent is speaking to the men of his time whose thought-

life he understands, while the Holy Spirit, who is speaking through him, is speaking for all time. This dual interpretation is true of prophecy. How little Isaiah probably understood of the ultimate fulfilment of the 53rd chapter of his prophecies! The Apostle Peter tells us that the prophets of old searched diligently for the deeper meanings of their own predictions (1 Peter 1:11).

The opening statement of Genesis is unapproached in its symplicity and sublimity and limitless in its penetration unto the eternity of the past, "In the beginning God created the heaven and the earth." So also the writer of the Hebrews: "By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made of things that do appear" (Heb. 11:3). These two statements are unsurpassed as a comprehensive statement of the creative work of God.

The narrative beginning with the second verse of chapter one deals only with "the renewal of the face of the earth" (Psa. 104: 30). There is no mention of the creation of time and space, of light and darkness, of waters and vapors. The mention of the heavenly bodies on the fourth day was probably from the earthly viewpoint of their appearance rather than of their original creation, as we shall later see. There is in the Psalms a mention of the creation of angels (Psa. 148:2-5) and the Apostle Paul speaks of the creation of "things invisible" (Col. 1:16). But there is no mention of these in this narrative. The narrator sticks to his text, "the renewal of the face of the earth" as a home for man. "For God created it not in vain, He formed it to be inhabited" (Isa. 45:18).

The word "day" in the story of the creation illustrates the dual content which a word or phrase may have in Scripture because written not only for one generation but, under the guidance of the Holy Spirit, for all generations. No doubt the word "day" was up to 200 or 300 years ago generally understood to mean the literal day of twenty-four hours. Are we compelled therefore to so interpret it? Even so discriminating a commentator as Dr. Marcus Dods says *(Expositor's Bible)*: "If for example the word 'Day' in these chapters does not mean a period of twenty-four hours, the interpretation of Scripture is hopeless." I would reply that if, after more careful study and fuller light, we are com-

pelled to regard "day" as only twenty-four hours, then the interpretation of Scripture as a divine as well as a human production is hopelessly handicapped. Of the first day it is said, "And there was evening and there was morning, one day." What was the evening of the first day? Was it not one long night of "darkness upon the face of the deep"? And what was the "morning" but the dawn of that indefinable period ushered in by the command, "Let there be light"? Day by day, or, as we now understand it, cycle by cycle, were the wonders of creation wrought. And when all was done we read, "These are the generations of the heaven and the earth when they were created, in the day when Jehovah God made earth and heaven" (Gen. 2:4). Here a day refers to the whole six days. Again in Gen. 5:1-2, "In the day that God created man, in the likeness of God made He him, male and female created He them and called their name Adam [Man] in the day when they were created." But in Genesis 2 we read that the man and woman were created on separate days. Here it is spoken of as one day. Moses who, as we believe, wrote the account of the creation, wrote also the 90th Psalm. In that Psalm he says, "For a thousand years in thy sight are but as yesterday when it is past." It may be Moses had a glimpse of the deeper meaning of the word "day" which the knowledge of the age in which we live enables us to understand. We are not doing violence to the obvious meaning which many readers would put into the word "day" but are rather endeavoring to do reverence to the Spirit of God who so superintended the use of words as to admit of interpretations which would be understood in due time.

Our Lord said, "Go ye unto *all the world.*" "Ye shall be my witnesses unto the *uttermost part of the earth.*" Are we to be confined in this day to the restricted areas which the early disciples understood by these phrases, or should we read into them the immensely more populous world as we now know it? Moreover the proclamation of the gospel was then largely oral. Are we then to interpret the command so literally as to exclude preaching by the printed page and the radio as we have it today? We are able to read backwards and see in those words a much larger meaning than the disciples at that time could possibly understand. Can we not then also read still further backwards and discern in

a word like "day" in this account of creation a deeper meaning than could possibly be comprehended in those early times? It is because of the divine-human character of the record that it has a fuller content than even the narrator himself may have apprehended.

II. Parallel Accounts.

There has been no little lack of understanding concerning parallel accounts of the creation as recorded in (1) Gen. 1:1 to 2:3 and (2) Gen. 2:4-25. By some the differences seem to pass unnoticed. To others they are irreconcilable. Manifestly the two accounts are two descriptions of the same stupendous event from different points of view. They are, as it were, two visions seen from different angles. The first is a panoramic glimpse of the creation of the physical universe. The second, beginning with the work of the third day, proceeds at once to a more particular description of the creation of man and notes the creation of vegetable and animal life as subordinate to him. The first narrative relates in order the work of creation with man as its climax and crown. The second deals with man's moral relation to God and the establishment of human society under laws and ordinances ordained of God. The first concerns the earth; the second concerns the world (the habitable earth). The first reveals God as the Creator of all things. The second reveals Jehovah-God as Father, for Adam is called "the son of God" (Luke 3:38).

Some higher critics claim that these two accounts are two documentary histories put together by later editors, the first using "Elohim" and the second "Jehovah" as a term of God. The parallel narratives are so marked in Moffatt's translation of the Old Testament, the Jehovah sections being in italics. Much is made of the difference in the names for God. But, after all, is not the use of the Name deeply suggestive? Elohim, the God of power, is used in describing the creation of the physical universe, while Jehovah, the God of His people, and so revealed to Moses, is used in the description of man's peculiar relation to God.

It is no more difficult to harmonize these two narratives than it is to harmonize the apparent discrepancies in the four Gospels. For example, in the temptation of our Lord, Matthew gives what

I would say was the actual order (though some would say it is vice versa), which is, first, the wilderness, second, the pinnacle of the Temple and, third, the mountain top. Luke, on the other hand, gives the order of the author's thought, first, the wilderness, second, the mountain top, both associated with the open country, and third, the pinnacle of the Temple, in the city. How often in our every-day talk, when telling something that happened, one gives not the actual order of happening but the order of his thought at the time! And the Bible is in every way an every-day Book.

With such considerations in mind, it is not difficult to reconcile the differences in these two narratives except in this one respect, that it seems impossible to construct a mathematical order of creation. No doubt the writer, under the guidance of the Holy Spirit, used in each case the order best suited to the spiritual purpose of the narrative, it being left to man with his God-given faculties to make what discoveries he could of the sequence of events in the development of the physical universe.

The harmony in the great teachings of these two parallel accounts is perfect, God the Creator, and man, made in the image of God, crowned with glory and honor and with all things put under his feet yet subject to the physical and moral laws which God had ordained. And in the comparison of the two narratives, the one supplementing the other, we shall find many rich spiritual lessons.

III. The Two Records.

As we contemplate the expanding universe which the Record of the Rocks has revealed to us our minds are possessed with five wonders.

The first thing that fills us with amazement is the length of time which God employed in the work of creation. What was thought at first to be a few days is now extended into the dim past for millions upon millions of years. Our conception of the past eternity of God is pushed further and further backward till the mind of man reels with the thought of it.

The second wonder is the vastness of the universe. If the earth was a little ball one inch in diameter the sun would be a big globe nine feet across and 323 yards away, while Neptune would

be six miles off. The stars and planets are then little balls inhabiting vast emptiness and there are still other countless constellations of stars beyond, the nearest star being on this scale 40,000 miles, actually three trillion miles, away. The mind staggers with the contemplation of such vastness—until we remember the greatness of God, for "the heavens are the work of His hands."

The third wonder is the creative power of man who could invent the telescope and the microscope, who can with mathematical accuracy calculate the distance of a planet, tell the exact moment of an eclipse a thousand years hence and with the aid of his deductive faculties search out and set in order events which happened millions of years ago. But this wonder is anticipated by the creation story. For man was made in the image of God. God, being the Creator, has given to man a creative faculty. God's knowledge, wisdom, understanding was in measure imparted to man. He has nothing that he did not receive, and the knowledge which is given him reflects the image and glory of the Creator.

The fourth wonder is the paucity of materials from which so large deductions have been made. Here on this little planet astronomers calculate the courses of distant worlds without error. The geologists have to be contented with a fragment, a bone, an abrasion on a rock. This is the apex on which their pyramid must be built. One wonders at the marvelous providence of God that has preserved these fragments for the study of man, so that out of apparently hopeless confusion he may evolve an orderly scientific system.

When we consider the Record of the Written Word, the providence of God is no less remarkable. Moses wrote, as we believe, the original account of the creation, but at what period in his long career and where and under what circumstances we have no information. How these and his other writings were preserved during the wanderings in the wilderness, through the military campaigns in Canaan, during the captivity in Babylon and through subsequent years, we do not know. They have been lost and found, neglected and covered with dust, forgotten and afterwards recovered again. They have been copied and recopied, passing through hundreds, perhaps thousands, of hands, with all the vicissitudes of such work, and yet, in spite of all this, the Record of the Crea-

tion, as preserved to us today in these immortal chapters, has upon it the stamp of divine authorship and is an inexhaustible mine for devout study and meditation.

A fifth wonder is that of all the vast universe which science has revealed to us, the earth alone, so far as we know, is inhabited. "The heaven, even the heavens are Jehovah's; but the earth hath He given to the children of men" (Ps. 115:16). "I have made the earth and created man upon it" (Isa. 45:12)—and He has, as far as men know, so dealt with no other. It is our earth alone which, so far as revealed, God has chosen as a theater upon which to manifest His glory in the creation and redemption of men.

Thus do the Record of the Rocks and the Record of the Written Word agree. But when we come to certain particulars, we meet with apparently difficult divergencies.

The first of these is the order of creation. Here the order of the decrees is evidently the order of the thought of the narrator, as he is given a vision of the preparation of the earth as a dwelling-place for man, proceeding from animate to inanimate life, from chaos to cosmos, with man having dominion over all, as described in the closing verses of the first chapter. Here also we should always remember that the proclamation of the decree may antedate, coincide with or follow the event.

There is so much of guess work and speculation, as well as of logical deduction, in regard to Organic Evolution that it is difficult for a layman or listener in, as the majority of us are, to comprehend what it is all about. There are no contemporary proofs of evolution, as there are, for example, of the rotundity of the earth or the law of gravitation, which are demonstrable to the understanding of a child, for the evidences adduced for evolution are distant, and, except for experts, hard to grasp. Even the evolutionists disagree among themselves. It is claimed, however, that an overwhelming majority of scientists take evolution (materialistic or theistic) for granted, and it is being widely taught in many schools and colleges as one of the fundamental facts of the physical universe. The Biblical account of the creation and the evolutionary theory are being taught side by side. There is thus an inevitable conflict in the minds of some. This is a fact with which we who are teachers or preachers have to reckon. As one of these

I can say, as I have always said, that I am not an evolutionist, but as I do not speak the language of the scientist, my assertion has no more value than a personal opinion. We should all, however, speak with authority in regard to what the Bible says or does not say in regard to the beginnings of life and consciousness upon the earth. The Genesis story, being God-inspired, must surely have a message for this evolutionary and revolutionary age as it did for the more static age in which it was first penned. We do well therefore to re-examine the Record and see what is unalterable and what is non-essential.

1. It is according to the Scriptures an unalterable truth that there is no such thing as the eternity of matter. "In the beginning God created . . ." All things have a "beginning." "For in Him [the Son] were all things created in the heavens and upon the earth, things visible and things invisible" (Col. 1:16). "By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear" (Heb. 11:3).

It is true, however, that the creative power of God not only extends to the original act of bringing something out of nothing but includes all processes necessary to completion. The latest infant born is as truly a creation as was the first man. "Remember now thy Creator" applies to every man, no matter how far down the line he is. "A people which shall be created" (through ordinary generation as well as by spiritual rebirth) "shall praise Jehovah" (Psa. 102:18).

2. It is an unalterable truth that man was a special creation. "Let us make man in our image after our likeness and let them have dominion" are the solemn words which introduced the great transaction. Of other animals it is said that God formed them out of the ground (Gen. 2:19; 1:24). Of man it is said that God formed (made) his body out of the dust of the ground (Gen. 2:7). "He was not made of gold dust or of pearl or diamond dust but of common dust." Not even of Eden dust, for God first created him and afterwards placed him in the Garden. But into that body of such curious workmanship God Himself breathed the breath of life and man became a living soul. "Flesh and spirit, heaven and earth, must be put together in him and he is allied to two

worlds." He was not only a special creation but a child of God. Among all created beings upon earth there was none that could be compared or conjoined with him. And he was given dominion over all.

3. Another unalterable truth is the unity of the human race. God said to the man and woman whom He had created, "Be fruitful and multiply and replenish the earth" (Gen. 1:28). Of Eve it was said "she was the mother of all living" (Gen. 3:20). Of the descendants of Adam it was said, "of these was the whole earth overspread" (Gen. 9:19).

The alleged impossibility of the rapid diffusion of the human race over all parts of the earth is no valid objection. A little ciphering will easily show that, if the human race increased by geometrical progression as they did apparently in the patriarchal ages, it would take less than two thousand years to fill the earth with two billion people, as it is today. Allowing for all accidents and catastrophes, the multiplication of the race in the ratio in which we see Oriental nations multiplying today would be with astonishing rapidity. And as they increased they would become diversified under climatic and other conditions. Even had there been no Babel, new languages would have rapidly developed. Hastings' *Dictionary* (Art. "Flood") says, "The diversity of the human race and language makes it improbable that men were derived from a single pair." Diversities do not disprove essential unity. The Chinese people are manifestly of one stock. Yet note their diversity of language. Peoples on two sides of a river or a mountain range often so differ in speech as not to understand one another. Moreover, all languages have an underlying kinship. Thus we read backward and see how reasonable it is that of one pair the whole earth could be overspread. But when we consider the genius of the human race, the evidences confirming the Biblical statement that they are descended from a single pair are overwhelming. Apes, however advanced, are apes. Men, however degraded, are human. Humans are assimilable one with the other, but not with any other animal. They can learn each other's languages and each other's ways. They are capable not only of imitation, as the simians are, but of advancement and improvement, as even the most humanlike ape is not. However perverted it

may be, all men have the religious instinct and the capacity for worship. Among every people there is a response not only to the human touch but to the voice of God, as witness the appeal of the Bible now translated into a thousand languages and dialects. That there will be one day a great multitude of the redeemed "from every nation and tribe and people and tongue" is no vain hope, for we have an earnest of that very thing today. Witness Edinburgh (1910), Jerusalem (1928) and Madras (1938). The human race is one family.

That men are descended from different and independent stocks (some say as many as 65) and afterward, by some magical process, were welded into one human race is a greater strain upon credulity than to accept the simple Scriptural statement that all are descended from one single pair. In a word, "God that made the world and all things that are therein . . . made *of one* every nation of men to dwell on all the face of the earth, having determined their appointed seasons and the bounds of their habitation" (Acts 17:24, 26).

So far the Record of the Written Word is clear and unmistakable. But when we come to the manner of the creation of man's body the Record is not so explicit. There are only two general statements. The first is, "God created man in His own image, in the image of God created He him, male and female created He them." In this simple and comprehensive sentence there is no mention of body and soul (as in Gen. 2:7). But it is apparent that the image of God is reflected in both the body and the soul of man. The body of man is erect, as is no other living being. Though God has no bodily form like men, yet throughout the Scriptures, whenever He is revealed in bodily form, it is always in the form of a man and of no other creature. Man can *look up,* both physically and spiritually. And man's soul reflects the image of the Creator, for he was created in knowledge, righteousness and holiness, with dominion over the creatures.

The other statement concerning the creation of man's body is, "And Jehovah God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul" (Gen. 2:7). We face a mystery. By what hidden process did God create man's body? Science can suppose, but

science does not know. The theory of the evolution of man's body is at best an unproved hypothesis, for in the long time of carefully sifted evidence there is still one Missing Link. The student of Scripture may imagine how man's body was made, but he does not know. The Apostle Paul, in one of his illuminating phrases says, "The first man Adam became a living soul; the last Adam became a life-giving spirit" (1 Cor. 15:45). As it was in the Incarnation of our Lord, the last Adam, so also in the creation of the first Adam, we are faced with miracle and mystery: "And God formed man out of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul."

IV. A Matchless Story.

Dr. Charles Hodge says, "The best evidence that the Bible is the word of God is to be found within its covers. It proves itself." The marks of inspiration in these introductory chapters of Genesis extend not only to what is said but what is not said. This narrative is *different,* surpassing in spiritual perception, compactness and comprehensiveness anything of the kind that any age has produced. The structure of the narrative is pictorial. The writer's pedagogy is sound. He does not, even with so profound a subject, soar over the head of the child and speak only to the educated or initiated, but he writes with a simplicity which the young and immature may comprehend and the mature may wonder at. As we all know, simplicity is harder to attain than verbosity. The story is like a beautiful flower. One mistake that has been made is that many interpreters, instead of admiring the beauty of the flower, have proceeded to tear the petals apart in order to study botany.

We have here two pictures and then we have pictures within pictures.

In the first great picture (1:2 to 2:3) we have the dawn of light, the separation of land from water, the promise of sunlight on the hills, the marking of the seasons, the beginnings of life upon earth.

We see another scene, very different from the first but illustrative of the same stupendous event as in the second chapter of

Genesis (beginning at verse 4) we look on a world prepared but uninhabited and upon God creating man and woman, adapting the world to their use, putting eternity in their hearts and giving them a home in paradise.

Within these two great scenes there are smaller scenes, pictures, as it were, within pictures. We can find seven of these symbols or pictures and in each is wrapped up a wealth of meaning.

Symbol I. The life-giving Breath of God (2:7) (The Creation of Man as a living soul). "And God created man out of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul." This is a figure of speech found in other parts of Scripture. "Come from the four winds, O Breath, and breathe upon these slain and they shall live" (Eze. 37:9). "And when He [Jesus] had said this, He breathed upon them and said, Receive ye the Holy Spirit" (John 20:22).

Symbol II. "The Tree of Life" (2:9, 3:17) (Potential Immortality). The Tree of Life lost in Eden is found in the Paradise of God above. "And on this side of the river and on that was there the tree of life, yielding its fruit every month, and the leaves of the tree were for the healing of the nations" (Rev. 22:2).

Symbol III. "The Tree of the Knowledge of Good and Evil." (Man's Free Will—the power to choose between right and wrong, with moral accountability). This great truth which is woven throughout the Scriptures (and is a central theme in philosophic and theological systems) appears here in symbolic form.

Symbol IV. A Deep Sleep (2:21-22) (The Creation of Woman). "And Jehovah God caused a deep sleep to fall upon the man . . . and the rib which Jehovah God had taken from the man made he a woman and brought her unto the man. Then said the man [referring, no doubt, to lack of companionship among other living creatures]. This, this at last is bone of my bones and flesh of my own flesh" (Moffat, 2:23). Here also is a deep mystery. If we inquire *how* this could be, we are baffled. If we ask *why* this symbolism, we can understand in part. God who made the perfect man and the perfect woman to be one, made them also *of one*. This marriage was made in heaven, as every marriage ought to be. The Apostle Paul seems to allude to this passage when he says, "For this cause shall a man leave his father

and mother and cleave unto his wife and they two shall become one flesh. This mystery is great" . . . (Eph. 5:31-32).

A part of the revelation of God's creative work is the mystery of it. Science stands helpless before the beginnings of life and is powerless to penetrate further. Revelation solves the mystery. "In the beginning *God*" . . . "In *Him* was life." But God's manner of working in the creation of man and the creation of woman is only partially revealed through these symbols. There are mysteries we cannot comprehend, else this would not be God's Book.

Symbol V. The Serpent (Gen. 3:15) (Temptation). It should not be doubted that there was a Garden scene and an actual serpent, for the primitive pair were, in their innocency, near to the other living creatures, both in proximity and understanding. The main points are the actuality of the scene and the personality and persistence of the tempter, who was the great adversary, "that old serpent, the devil and Satan," who tempted our first parents and who tempts all those that dwell on the face of the earth.

Symbol VI. The Seed of the Woman and the Seed of the Serpent (3:15) (The age-long conflict between the Invisible Church and the forces of evil, between Christ and the devil, whose works He came to destroy). And the final word is, "He shall bruise thy head, and thou shalt bruise his heel."

Symbol VII. The flame of a sword (3:22-24) (Justice and Mercy). "The flame of a sword turned every way to keep the way of the tree of life." In justice, lest the unrepentant should transgress and try to return. In mercy, lest the repentant should "put forth his hand and eat of the tree of life and live for ever" in a body of sin and decay.

Thus in pictorial summary and suggestive symbolism we have in these three chapters this marvelous story of the beginnings. It is a narrative short in compass and simple in style and yet, like the painting of some great master, with inner meanings which are inexhaustible.

V. Imperishable Values.

For three or four thousand years these opening chapters of the Bible have fed the devotion and strengthened the faith of count-

less readers. Though in our day they are being discredited as being out of date, yet they will survive, for they have, in addition to the unique characteristics of which we have been speaking, other inherent values which are imperishable.

1. They have, first of all, a general historical value. Dr. Alphonso Smith in his suggestive book, *Keynote Studies in Keynote Books of the Bible,* points out that it was the Genesis story of the creation which made science possible. It was not in the hoary East nor in ancient Egypt, with their venerable polytheistic civilizations, but in the Bible Belt of Central Europe that modern science, proceeding upon the principles of unity, order and progression in the universe, was born.

2. As an introduction to the Bible these chapters could never be replaced or surpassed. Herein are, in embryo, the great central themes of the Bible concerning God, Man, Law, Sin, Judgment, Salvation, Eternal Life. God is here as the Alpha, as He is the Omega, of the Book, the God of creation and providence, in whom men live and move and have their being. Though before all and high above all, He is near to man, walking in the Garden in the cool of the day. Here we find man, made a little lower than the angels, crowned with glory and honor, yet, because of violated law, a fugitive from judgment. As a story illustrating the deceitfulness of sin the third chapter of Genesis is unsurpassed in literature. Hall Caine once said that this story in Genesis 3 furnishes the elemental materials of all fiction: the happy beginning, the forbidden fruit, the false friend, suspicion, estrangement, the broken home and so on—so human is the story. In the midst of judgment, however, there is mercy. The blood shed in order to replace the aprons of fig leaves with coats of skin is a foregleam of the atonement, and the promise is made that the seed of the woman shall bruise the serpent's head. Adam and Eve, being under the curse of sin, are cast out of the beautiful Garden, but not into the outer darkness, for they are still in a world where are sunshine and flowers, where God is found of those that seek Him and where the hope that the Tree of Life will somewhere, somehow, be found again springs eternal in the human breast. All these truths are here in germinal form. The bud was to bloom into perfect flower in God's good time.

3. We have in these chapters the germ of a model human society. The foundation and center of such society is marriage and the home. The marriage must be between one man and one woman. Jesus in answering the questions of the Pharisees about divorce points back to these very chapters: "But from the beginning of the creation God made them male and female. For this case shall a man leave his father and mother and cleave to his wife and they twain shall be one flesh" (Mark 10:6-8). God sets the solitary in families, and monogamy is a fundamental law. And, supporting this, there is this deeply significant biological fact that, from the beginning till now, "God made them male and female." No matter how much the numbers of boys and girls may vary in individual families, no matter how in any given place or time the proportion of males and females varies because of accidents of war or disease or calamity, yet, taken by and large, throughout all periods of the world's history and in every land, God has created practically an equal number of men and women. He still creates them "male and female." Thus does providence reinforce the original ordinance that one man shall have one wife and be true to her. This has a message for this modern age in regard to plural marriages and divorce and the preservation of the sanctity of the home. "Be fruitful and multiply" and "It is not good that man should be alone" strike a blow at wilful celibacy and race suicide.

4. We note in these chapters also the supremacy of law. The moral law was written on the hearts of our first parents. They were given a special law, a test of obedience. The command not to eat of the tree of the knowledge of good and evil was, so to speak, a traffic law. The violation of a traffic law may cause accident, maiming, agony and death. If the breaking of man's law works such confusion, how much more the flouting of a law of God founded in infinite wisdom!

5. We find here, moreover, the necessity for work and for rest. "Six days shall thou labor and do all thy work" was later spoken in a voice of thunder. Here, even in his innocency, man was given work to do in dressing and keeping the Garden. There were no idle rich or idle poor in Paradise. Here also is the need of rest of the right sort, the ordinance of the Sabbath day. This is

based upon God's own example: "And He rested on the seventh day from all his work which He had created and made." God's rest was one of contemplation of His perfect work. Our rest, according to those early teachings, is a rest of meditation upon the works and ways of God and for worship. And later, as we learn, especially through Our Lord's teaching and example, the Sabbath should also be a day of service of fellow-men.

Thus we have in these very ancient records certain great principles which if followed in our day would make a very different human society. How much more if men would only accept as the basis of a happy social order the whole word of God as the only infallible rule of faith and practice!

Thus, as in the original creation there was beauty, order, exactness, variety and mystery, so we find all of these in the Record of the creation. And as God's works answered to the end and purpose for which they were created, so does the Record answer to the end and purpose for which it was written. As we contemplate the Record we can say, as He said of His work, "Behold, it was very good."

These opening chapters of the Book declare the glory of God. The Record calls upon all men, young and old, to remember their Creator. "I have power," boasted Pilate. "Thou couldst have no power," replied Jesus, "except it be given thee from above." All the skill that makes science possible comes from above. Oh, that astronomers and geologists and all scientists would praise God both for His wondrous handiwork and for their own God-given minds, for He alone "stretched forth the heaven and laid the foundation of the earth and formed the spirit of man within him!" Let us all worship and bow down, let us kneel before the Lord our Maker. Let the pilgrim along his weary way look up and say, "My help cometh from Jehovah who made heaven and earth." "Let them that suffer according to the will of God commit the keeping of their souls to Him in well-doing as unto a faithful Creator." Let us all together join with the hosts above in the universal chorus:

"Worthy art Thou, our Lord and our God, to receive the glory and the honor and the power, for Thou hast created all things and because of Thy will they were, and were created."

THE DOCTRINE OF HOLY SCRIPTURE IN CALVIN AND BRUNNER.*

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The crucial question in the Christian Church is: "What is the Bible, and how should it be regarded?" In the final analysis it is the answer to that question which determines belief and practice. The position of every denomination of Christendom is based, more or less consciously, upon an understanding of the Scriptures and an attitude to them. Even sects, like Christian Science, which have in effect given the Bible a subordinate place in their standards, profess to find their *raison d'être* in its pages. A statement made fifty years ago, or one similar to it, is a perennial one: "There is no more important subject under discussion in Evangelical Churches than the inerrancy of Scripture."[1] Every Christian should be clear in his mind as to the nature and function of the Bible in his faith, and there could scarcely be found a better way to clarify our thinking than to compare the doctrines of Calvin and Brunner on this subject. The purpose, then, of these articles is to set forth their attitudes to the Scriptures to the end that the importance of the subject may be clearly seen and our own thinking stimulated. Reference will be made to several doctrines of the Christian faith, but the immediate purpose of the writer is not to appraise the truth involved in the positions taken by Calvin and Brunner. These other doctrines are introduced merely to show the determinative position of the doctrine of Holy Scripture.

The Protestant Reformation to a large extent was a re-discovery of the Bible, and the place given to it by the Reformers

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*The first of a series of three articles on this important subject. Mr. Christie, a native of Glasgow, Scotland, but for the last dozen years or more a resident of the United States, pursued his graduate work last session at Union Seminary on the Gelston-Winthrop Fellowship of Church History of the Theological Seminary, Princeton, New Jersey.

[1]Moore, Dunlop, "Calvin's Doctrine of Holy Scripture" in *The Presbyterian and Reformed Review* for 1893, p. 48.

has been normative for centuries. That judgment is true only in its broadcast sense, and it is alleged that the followers of Calvin and Luther have departed from their leaders' clearer insight and produced a doctrine that is now untenable.[2] However that may be, it does not directly concern us but it should be noted that Brunner professes to cut back through the encrustations that have grown up during the years and restore to us the pure doctrine of the great Reformers.[3]

Before proceeding to a detailed comparison it is interesting to notice a similarity of language in Calvin and Brunner in attributing supreme importance to the source of Christian doctrine. Brunner writes: "If I had one more minute to live and were requested to say in one short sentence the most important thing I have to say, I would give this as my behest: O Earth, Earth, hear the word of the Lord. . . . The Word of God is the greatest and most necessary thing there is, because by it God reveals to us His own character, His will, His plan for the world, and, by that, the meaning of our own life. How futile is man's life if he does not know its meaning! Therefore, how futile is man's life without the Word of God."[4] "The Christian Church can never afford to forsake its base: the Scriptures—and the Scriptures alone are God's word."[5] While he does not deny a function to natural revelation, Brunner gives by far the greatest importance to the Bible for our knowledge of God. One of his striking statements, which, however, cannot be pressed too closely, occurs in *The Mediator*:[6] "The God who speaks to us in the Bible speaks to us nowhere else."

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[2]*E. g.* Schaff, Philip, *Creeds of Christendom,* Vol. I, p. 459. Harper and Brothers, New York, 1877. "The scholastic Calvinism and Lutheranism of the seventeenth century departed from the more liberal view of the Reformers on the mode and degree of inspiration and substituted for it a rigid mechanical theory which ignored the human and historical aspect of the Scriptures, and reduced the sacred writers to mere penmen of the Holy Ghost."

[3]Brunner, I think, is incorrect in his characterization of present-day orthodoxy. Orthodox teachers repudiate vigorously the rigid theories which are attributed to them. There is not the gulf between Calvin and his twentieth-century followers in this matter that Brunner would have us believe.

[4]"The Word of God" in *The Presbyterian,* Oct. 20, 1938.

[5]*Theology of Crisis,* p. 18. Charles Scribner's Sons, New York, 1929.

[6]P. 172. The Macmillan Company, New York, 1934.

Calvin teaches that "the human mind is unable . . . to attain any knowledge of God without the assistance of His sacred word,"[7] and that "the doctrine of Scripture is so full and complete in every respect that whatever is defective in our faith ought justly to be attributed to ignorance of the Scriptures."[8] The primacy of the Word of God was so essential an element in Calvin's thinking that it is truly said of him that "the great object of his desires and aims was just to ascertain and bring out truly and accurately the mind of God in His word; to submit his understanding and his opinions wholly to the control of the inspired standard."[9] "There was no man of his day who made less of human philosophy or ecclesiastical tradition as a source of authority in religion . . . He accepted the Bible as the inspired word of God . . . It was to him the one source of authority in religion."[10]

While there is a similarity in the evaluations put on the Word of God by Brunner and Calvin, the resemblance is only upon the surface, for when the meaning of "the Word of God" is sought, an important difference is readily observed. It is essential then to see in what sense they use the phrases "the Word of God" and "the Word of the Lord." Correct definitions and a common understanding of the terms used are essential to any profitable discussion. "One needs to be clear that by a particular use of words the substance of what is meant does not alter."[11]

I. What Is the Word of God?

For Brunner there is a definite distinction between the Bible and the Word of God. "The Word of God in the Scriptures is as little to be identified with the words of the Scriptures as the

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[7]*Institutes,* I, vi, 4. Trans. by John Allen, Presbyterian Board of Christian Education, Philadelphia, 1936. Subsequent quotations from and references to the *Institutes* are only annotated by Book, Chapter and Paragraph.

[8]Comment on John 20:9. This and subsequent quotations from Calvin's Commentaries are from the editions of the Calvin Translation Society, Edinburgh, 1845-59.

[9]Cunningham, William, *The Reformers and the Theology of the Reformation,* p. 335. T. and T. Clark, Edinburgh, 1866.

[10]Johnson, T. C., *John Calvin and the Genevan Reformation,* p. 23, Presbyterian Committee of Publication, Richmond, Va., 1900.

[11]*The Word and the World,* p. 40. Student Christian Movement Press, London, 1931. Said by Brunner in reference to Ritschl's use of the word "divinity."

Christ according to the flesh is to be identified with the Christ according to the Spirit . . . Men and their words are the means through which God speaks to men and in man . . . He who identifies the letters and words of the Scriptures with the Word of God has never truly understood the Word of God."[12] The Bible itself is not God's Word but a witness to that Word. It bears testimony to the fact that God has spoken to men. "For the true Christian the Bible is not a divine oracle of instruction; it is the testimony or witness to the revelation of God in Jesus Christ. The revelation of God is not a book or a doctrine, but a living person. The relation between the Scripture and this person is clearly one of subordination: 'Search the Scriptures . . . and they are they which testify of me.' "[13]

This distinction is at the heart of Brunner's thought. "The word of the prophets is not in itself the Word of God; it is merely a word concerning the Word of God."[14] "In the genuine Church nothing and no one has authority save 'the Head,' Jesus Christ, His own spirit, His own Word; no priest, and also no synod, no confession or dogma, not even the Holy Scriptures; the latter has authority only in so far as it is the Word of God, not in itself, and therefore never as an entity which is at the disposal of theology or ecclesiastical law."[15] Protestant Christians, he says, have put a false emphasis upon the Bible. "Orthodoxy had placed the Bible itself, as a book, in the place which should have been reserved for the fact of revelation. It confused the fact of revelation with the witness to the fact. It was necessary that both should be connected, but orthodoxy made them identical."[16] Underlying this distinction is an emphasis on the transcendence of God. God is so infinitely removed from His creation, so "completely other," that it is impossible to identify the words of the Bible, written by men, with the Word of God.[17]

Calvin, on the other hand, makes no such distinction. Speak-

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[12] *Theology of Crisis,* p. 18.
[13] *The Word and the World,* p. 84.
[14] *Theology of Crisis,* p. 34.
[15] *Man in Revolt,* p. 295. R. T. S.—Lutterworth Press, London, 1939.
[16] *The Mediator,* p. 34.
[17] *Vid.* Rolston, Holmes, *A Conservative Looks to Barth and Brunner,* p. 76. Cokesbury Press, Nashville, Tenn., 1933.

ing of the Old Testament he says, "St. Paul informeth us that we must not pick and cull the Scripture to please our own fancy, but we must receive the whole without exception."[18] "Whatever, then, is recorded in Scripture, let us take pains in learning it. For it would be to insult the Holy Spirit if we should think that he taught anything which it does not at all concern us to know . . . Although he [Paul] is speaking of the Old Testament, yet we are to judge the same of the apostolic writings."[19] A careful study of his writings shows that "he did not distinguish the Scriptures from the Word of God, as if the former designation were more extensive than the latter."[20]

Some writers[21] hold the view that Calvin did distinguish between the Scriptures and the Word of God but a full examination of all the facts does not support the contention. Most students of the subject agree that "in practice there can be no doubt that Calvin treated the Bible as through and through inspired—the Word of God in all its parts."[22] The Bible *was* the Word of God for him. He looked upon it as verbally inspired, as being in every word the utterance of God.[23] Guizot, who does not agree with Calvin's understanding of the Bible, says that he fell into "the error of attributing universal infallibility to every word contained in the Bible," and that "many pious and learned men" have followed him in upholding "the plenary inspiration of the Holy Scriptures," asserting that "not only the thoughts but the words in which they are clothed are divinely inspired."[24] Further quotations from Calvin will be given in a subsequent section which illustrate his doctrine that the Bible is the Word of God, that its very words are God's words.

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[18]Com. 2 Tim. 3:16.

[19]Com. Rom. 15:4.

[20]Moore, Dunlop, *Op. cit.*, p. 51.

[21]*E. g.* Lindsay, T. M., *History of the Reformation,* Vol. I, p. 461. Charles Scribner's Sons, New York, 1936.

[22]Orr, James, "Calvin's Attitude Towards the Exegesis of the Scriptures" in *Calvin Memorial Addresses,* p. 99. Presbyterian Committee of Publication, Richmond, Va., 1909.

[23]*Vid., e. g.* Harkness, Georgia, *John Calvin, the Man and His Ethics,* pp. 68, 232. Henry Holt and Company, New York, 1931. Seeberg, Reinhold, *Revelation and Inspiration,* p. 24. Harper and Brothers, London, 1909.

[24]*Saint Louis and Calvin,* pp. 181-188. Macmillan Company, London, 1879.

Calvin's Geneva Catechism gives some support to the view that he made a distinction between the Bible and the Word of God, but the questions and answers must be understood in the light of their purpose, and, above all, in the light of his writings as a whole. Questions 300-301 and answers are as follows: "In what way shall we arrive at so great a good [devoting our lives to the glory of God]?" "For this end God has left us his holy word . . ." "Where must we seek this word?" "In the holy scriptures, in which it is contained." Calvin seems to teach there that the Bible contains the Word of God, and to leave room for the inference that possibly it contains something else. The point, however, as we may reasonably be sure, is that Calvin was insisting that God's Word is contained in the Scripture, not in tradition, nor in the Church, nor in Popes, nor in Councils. It is contained in Scripture and in Scripture alone. In another place[25] he writes to the same effect. "What, then, is the word of the Lord, which gives us life? Even the Law, the Prophets, the Gospel. Those who wander beyond these limits of revelation find nothing but the impostures of Satan and his dotages, and not the word of the Lord."

II. The Divine Element in Scripture.

Both Brunner and Calvin emphasize God's part in the production of Scripture. The former writes: "The word of revelation is true in so far as it comes from God, and it is acknowledged by us as true in so far as we acknowledge that it is a word which has come from God. It is the fact that it has come from God which makes it legitimate, not its content as such."[26] Of course the distinction must be kept in mind that Brunner is speaking not of the Bible but of the Word of God contained in the Bible. This Word which is witnessed to in the Scriptures has divine authority for in it God Himself addresses man.

No one can read Calvin without being impressed, or even overwhelmed, with his insistence upon God's activity in the making of the Scriptures. A large number of citations will be given for the effect their number and language create and also to sup-

[25] Com. 1 Peter 1:25.
[26] *The Mediator*, p. 219.

port the opinion, already expressed, that he treated the Bible in all its words as the declaration of God.

He says that the priests, prophets, apostles and their successors were sent forth "that they might speak nothing beside His word."[27] The prophets were "the organs of the Holy Spirit."[28] The histories were "composed under the dictation of the Holy Spirit."[29] The apostles expounded the Old Testament "under the guidance and dictation of the Spirit of Christ."[30] "The apostles were the certain and authentic amanuenses of the Holy Spirit, and therefore their writings are to be received as the oracles of God."[31] "When it [the Scripture] is admitted to be a declaration of the word of God, no man can be so deplorably presumptuous . . . as to dare to derogate from the credit due to the speaker. . . . It obtains the same complete credit and authority with believers, when they are satisfied of its divine origin, as if they heard the very words pronounced by God Himself."[32] He derives the proof of Scripture "from the character of the Divine Speaker" and says that "God is its Author."[33] He asks his readers to consider "how carefully the Lord preserved His own words"[34] and says that "in the instruction of the Church God . . . even opens His own sacred mouth."[35] Referring to the writings of Paul and Habakkuk he calls them declarations of the Holy Spirit[36] and says that Job wrote under the dictation of the Holy Spirit.[37]

In his commentaries he uses the same strong language. In the Argument to Genesis he says that Moses "does not here put forward divinations of his own, but is the instrument of the Holy Spirit." He suspends judgment on the human authorship of Joshua but says that the "essential point" is "that the doctrine herein contained was dictated by the Holy Spirit." On the exact status of Mark he writes, "on this subject we need not give our-

[27] IV, viii, 2.
[28] IV, viii, 3.
[29] IV, viii, 6.
[30] IV, viii, 8.
[31] IV, viii, 9.
[32] I, vii, 1.
[33] I, vii, 4.
[34] I, viii, 10.
[35] I, vi, 1.
[36] I, v, 13.
[37] I, xviii, 3.

selves much trouble, for it is of little importance to us, provided only we believe that he is a properly qualified and divinely appointed witness, who committed nothing to writing, but as the Holy Spirit directed him and guided his pen."[38] The evangelists were appointed by the Spirit to be His clerks and they "wrote freely and honestly what the Holy Spirit dictated."[39] God "dictated to the Four Evangelists what they should write."[40] The writers of Scripture "dared not to announce anything of their own, and obediently followed the Spirit as their guide, who ruled in their mouth as in his own sanctuary."[41]

These declarations of Calvin make clear the extent to which he regarded the inspiration of Scripture. Running all through his writings is the firm conviction that in dealing with the Bible he is handling the very words of God. It is incorrect to infer from that attitude that he taught a rigid mechanical theory of inspiration. His discussion of the human element in the records (which will be brought out next) is enough to dispel that opinion. What he was interested in was protecting the authority of the Bible. This is definitely asserted in his remarks on 2 Timothy 3:16 when he writes: "In order to uphold the authority of the Scripture, he [Paul] declares that it is *divinely inspired;* for, if it be so, it is beyond all controversy that men ought to receive it with reverence . . . The prophets did not speak at their own suggestion, but . . . being organs of the Holy Spirit, they only uttered what they had been commissioned from heaven to declare . . . The law and the prophets are . . . dictated by the Holy Spirit . . . This is the first clause, that we owe to the Scripture the same reverence which we owe to God; because it has proceeded from Him alone, and has nothing belonging to man mixed with it."[42]

Calvin's system was based on the assurance that God had spoken to men in the Scriptures, that the words of the Bible were God's words. His use of the figure of dictation was not to indicate the method by which God revealed His will to men—he nowhere discusses the mode of inspiration—but rather to guarantee

[38]Argument to Harmony of the Evangelists.
[39]Com. Matt. 2:1.
[40]Argument to John.
[41]Com. 2 Peter 1:20.
[42]See also Com. Acts 1:16.

that the Scriptures were authentical and absolutely trustworthy. In one of his sermons[43] he says: "Let us always remember that the Holy Scripture will never be of any service to us, unless we be persuaded that God is the author of it . . . St. Paul doth not inform us, in order to prove the Holy Scripture to be an undoubted truth, that Moses was an excellent man; he doth not say that Isaiah was very eloquent; he declareth nothing of them whereby he may raise the credit of their persons; but he saith, they were instruments in the hands of God: their tongues were guided by the Holy Ghost: they spake nothing of their own, but it was God that spake by them." Warfield discusses this subject and says: "the term 'dictation' was no doubt in current use at the time to express rather the effects than the mode of inspiration . . . He everywhere asserts that the effects of inspiration are such that God alone is the responsible author of the product."[44] Calvin's forceful language, then, was intended to emphasize the source of the Biblical revelation and to establish its absolute authority, not to detract from the function of its human recorders.

III. The Human Element.

The part played by men in the production of the Bible is noticed by both Calvin and Brunner, although with different conclusions. Calvin's view will be discussed first in order that it may be connected with what has just been said. His recognition of the human element must be kept in mind in order to arrive at a proper understanding of his doctrine.

Very frequently he cites a passage by introducing it with a phrase such as, "Paul says." For instance, in a letter to the Duke of Somerset he writes: "It is not in vain that Isaiah has said . . ." To Monsieur de Falais he says: "It only remains for us to pray God that it may please him to . . . put forth the hand to lift her [the Church] up again, fulfilling that which the prophet has said . . ."

More important than these incidental remarks in his treatment of sources. In the Argument to Genesis he says that Moses "does

[43]On 2 Tim. 3:16.

[44]*Calvin and Calvinism,* pp. 62-64. Oxford University Press, New York, 1931.

not transmit to memory things before unheard of, but for the first time consigns to writing facts which the fathers had delivered from hand to hand through a long succession of years, to their children." His attitude to the creation narrative is one of emphasis on its religious importance, and he insists that the language used is popular, not scientific. Moses, he says, makes the day begin with the evening "according to the custom of his nation." "He accommodated his discourse to the received custom."[45] In answer to speculation how there could be waters above the heavens he writes: "Nothing is here treated of but the visible form of the world. He who would learn astronomy, and other recondite arts, let him go elsewhere."[46]

Other similar sentiments are expressed showing Calvin's belief that Moses used the language and thought-forms that were familiar to him and his generation. The fact that God was the author of the record, in his estimation, was not inconsistent with the lack of exactitude in scientific language that was natural to Moses in that early day." "It must be remembered that Moses does not speak with philosophical acuteness on occult mysteries, but relates those things which are everywhere observed, even by the uncultivated, and which are in common use . . . It is not here philosophically discussed, how great the sun is in the heaven, and how great, or how little the moon; but how much light comes to us from them."[47]

Calvin's acknowledgment of the human element is seen in his discussions of authorship. He refuses to acknowledge Paul as the author of the Epistle to the Hebrews, and noticing the differences in style between First and Second Peter he writes: "I do not here recognize the language of Peter." He remarks that some affinity may be traced in the style of the two epistles but continues: "I confess that there is that manifest difference which distinguishes different writers."[48] While Calvin does not discuss his theory of inspiration, it is clear from his works that recognition of a human element in the writing of Scripture does not lessen the fact of its divine authorship. He acknowledges both

[45]Com. Gen. 1:5.
[46]Com. Gen. 1:6.
[47]Com. Gen. 1:14, 15.
[48]Argument to 2 Peter.

factors and speaks of them as blending in the finished product. "God proclaims by Isaiah"[49] is a typical remark. Again he writes: "We have received it [the Scripture] from God's own mouth by the ministry of men."[50] He speaks of "the design of Moses, or rather of the Holy Spirit, who has spoken by his mouth."[51] It is clear from these quotations that Calvin was fully aware of man's part in the production of the Bible.

Brunner emphasizes more than Calvin the human element, and makes a distinction between the divine Word and the human, earthly vessel which carries it. This is a fundamental distinction in his thought and leads to a conclusion different from Calvin's. The Reformer looked upon the Bible as God's Word even although it came from the lips of men. Brunner, however, does not blend the two elements. He illustrates his thought by a modern analogy. "Every one has seen the trade slogan 'His Master's Voice.' If you buy a phonograph record you are told that you will hear the Master Caruso. Is that true? Of course! But really his voice? Certainly! And yet—there are some noises made by the machine which are not the Master's voice, but the scratching of the steel needle upon the hard disk. But do not become impatient with the hard disk! For only by means of the record can you hear 'the master's voice.' So, too, is it with the Bible. It makes the real Master's voice audible,—really His voice, His words, what He wants to say, but there are incidental noises accompanying, just because God speaks His Word through the voice of man."[52] In this connection he stresses the importance of the divine element. "Only a fool listens to the incidental noises when he might listen to the sound of his Master's voice! The importance of the Bible is that God speaks to us through it."

In Brunner's thought the human element means that error and frailty are a part of the record. "The Bible is like a certain area of ground in which you can find gold . . . this message is given in human form; this infant Christ is laid in a crib of wood which is filled with straw. This Gospel is witnessed to by men, who doubtless are entangled in human errors and encumbered with

[49] III, ii, 6.
[50] I, vii, 5.
[51] Argument to Genesis.
[52] *Our Faith,* p. 10. Charles Scribner's Sons, New York, 1936.

earthly imperfection . . . That is why we find in the Bible so many errors and inaccuracies, so much that is no better than what man has said and done in other places and in other times; the Bible is full of that frailty and fallibility which is characteristic of all that is human."[53] "Let the scientists go on analysing and criticising the human material in which that holy inscription is written, the inscription itself will not in the least be changed by such procedure."[54] The difference between the human and divine elements is not one that can be perceived by the intellect. It does not mean "that with our reason we could poke about in our Bible and pick out what is rational as the Word of God."[55] The point to be noticed here is that Brunner's doctrine of the Bible includes a definite distinction between the human and divine factors, and that the human part is inevitably accompanied by error.

The quotations in the preceding paragraph are from an early book and it is said that Brunner now has a higher view of the Bible. "As a matter of fact, Brunner has been steadily moving towards a high doctrine of Holy Scripture. The Brunner of today has passed beyond the Brunner of *The Word and the World* and *The Philosophy of History,* written more than a decade ago. In this connection I venture to transcribe words which he wrote recently in an intimate letter . . . 'It is my conviction that faith in the inspiration of the Bible does not exclude, but includes, the distinction between the Word of God and the earthly, temporal vessel which carries it.' "[56] The extent and direction of his movement towards a higher doctrine must remain a matter of opinion. As he himself says, he holds a distinction between the Word of God and the human, fallible book which contains it. His change, if any, is in the expression of his thought, not in its substance, although in recent public utterances he has inveighed strenuously against the doctrine of Biblical inerrancy and scorned verbal, or plenary, inspiration.

Some further quotations from one of his books of 1932 show that any change is not in the substance of his thought, but in its

[53] *The Word and the World,* pp. 94-96.
[54] *Ibid.,* p. 103.
[55] *Ibid.,* p. 95.
[56] Mackay, Pres. J. A., "The Coming of Prof. Brunner to Princeton" in *The Presbyterian,* Feb. 17, 1938.

expression. In the earlier books he was given to vivid and extravagant language while the later ones are more subdued. "Even the preaching of the Gospel is a human act, just as the Bible itself, the canon by which all preaching is tested, is a human book. . . . The Bible itself is not simply the Word of God, it is also human testimony, although it does contain the original witness to the Word of God . . ."[57] He traces Paul's words about the unmarried state to his subordination of the order of creation to the hope of redemption and says: "We now see that the form of the Pauline eschatology was due to the limitations of his own day."[58] This distinction between the human and divine is basic to his view of the Bible and usually it is linked with error and mistakes in the human element.

IV. Recapitulation and Contrast.

Brunner and Calvin both ascribe primacy and fundamental importance to the Word of God, but for the former that Word is contained in the Bible as gold is contained in a field. For the latter the Word of God is co-extensive with the Bible. To him the Bible *is* the Word of God.

Each recognizes that there are both human and divine factors in the Scriptures. The Reformer, if anything, stresses the divine aspect more than the human, without, however, minimizing the part played by men. The total effect of his thought is to preserve the entire Bible as God's Word and give it supreme authority. He never endeavors to separate God's Word from the human instrumentality. Brunner, on the other hand, stresses the necessity of distinguishing between the two. It is a necessary correlate of his doctrine of transcendence that God cannot be heard in human language, but only through it. "God's Word is only indirectly identical with the Bible word,"[59] and we have, as it were, to chisel off the human incrustations to make God's Word legible, or, using another figure, to wipe away the sand from a new-found pearl to uncover its pure whiteness.

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[57] *The Divine Imperative,* pp. 527-528. Macmillan Company, New York, 1937.

[58] *Ibid.,* p. 365.

[59] *The Word and the World,* p. 102.

When Brunner identifies his position with Calvin he is thinking only of one aspect of the Reformer's thought—his recognition of the human element coupled with his doctrine of the testimony of the Spirit. He says: "For Luther and Calvin, those living exegetes, it was clear that the Scriptures are human testimony to divine truth, and that therefore the authority of Scripture is not direct, but indirect."[60] ". . . Calvin, to some extent, and Luther, to a greater extent, were aware that the Word of God was not identical with the letter of Scripture . . ."[61] He subordinates the Scriptures to Christ, quoting Luther, "Christ is King and Lord of Scripture."[62] It is true that Luther made his doctrines of Christ and Justification by Faith the Keys to Scripture, and that the Church has given the Bible a subordinate place in that it is only through the Bible that we come to know Christ. In a sense the Scriptures are a means to an end, and being a means, are subordinate. To conclude, however, that subordination implies imperfection and fallibility is to deduce falsely, and that is the danger in Brunner's reasoning here, and the error in identifying his view with that of the Reformers.[63]

Brunner's assertion that for Calvin the Scriptures are "human testimony to divine truth" is true only in so far as it is a recognition of Calvin's acknowledgment of the part played by men in producing the Bible. It is not fair to imply that the Reformer admitted fallibility to the record and to suggest that he distinguished the divine from the human element in Scripture in the same way, and with the same conclusions, as Brunner does.

It will be seen, then, that there are similarities in their attitudes to the Bible, but also that there are definite differences. The effect of these differences will be brought out in subsequent numbers of the REVIEW.

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[60] *The Word and the World,* p. 94.

[61] *The Divine Imperative,* p. 94.

[62] *The Word and the World,* p. 84. In passing it may be noted that Brunner refers to Luther more than to Calvin and he is closer to the German Reformer, although, I believe, it could be shown that he is still far from Luther.

[63] *Cf.* Rolston, Holmes, *Op. cit.,* pp. 78, 95, 96.

THE PEOPLE OF GOD.

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Throughout the Bible in varying forms there runs like a refrain the promise, "They shall be my people and I will be their God." It is found for the first time in Exodus 6:7, "And I will take you to me for a people, and I will be to you a God."[1] The last occurrence is in Revelation 21:3, "And they shall be His people, and God Himself shall be with them and be their God." The first quotation refers unmistakably to the Jewish people on the eve of their being formed into the Covenant Nation. The last quotation is addressed to those in the New Jerusalem, "the nations of them which are saved,"[2] which compose the "Church," that "great multitude, which no man could number, of all nations, and kindreds, and people, and tongues."[3]

Are there then two "peoples of God"? Shall we say that there are two groups which may be so entitled,—the Jewish Nation and the Church? Our Westminster *Confession of Faith* knows of only one group:

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[1]Dr. Scofield, in his *Reference Bible,* page 921, note 1, comments on the fact that the term "my people" is not applied to the patriarchs, but exclusively to Israel as a nation. (I am sorry I cannot here or elsewhere quote his exact words, but permission to quote from these notes has been refused me by the Scofield Estate. The correspondence in the matter was published in the *Presbyterian of the South,* Aug. 21, 1940. Evidently the Estate hopes to choke off critical discussion of Dr. Scofield's views by their refusal). Returning now to his note mentioned above,—of course the term "my people" would not be applicable to any one of the patriarchs, or to their household, (but see Gen. 17:7, "I will . . . be a God unto thee, and to thy seed after thee.") "My people" is rightly applied in Exodus to the Covenant Nation, but we challenge Dr. Scofield's statement that it is applied *exclusively* to Israel the nation.

[2]*Revelation* 21:24.

[3]*Ibid.,* 7:9. Cp. 2 Cor. 6:16 and 18 where this promise is applied to Christians.

"The catholic or universal church, which is invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the head thereof; . . .

"The visible church, which is also catholic or universal under the gospel, (not confined to one nation as before under the law), consists of all those throughout the world that profess the true religion, . . ."[4]

The Dispensationalists, however, (as well as all Premillenarians whose thinking has been colored by Dispensational teaching), make a clean-cut distinction between these two groups, who are both, in a sense, "a people of God."

Dispensationalism delights in making distinctions between this and that and the other, and they insist that we must *start* with the truth of these distinctions if we are really to understand the Bible.[5] However, we might group their many distinctions about two great centers, each of which strikes at the root of the belief of the Church as it has been expressed in its Creeds and Confessions. The first of these major distinctions is that between *Law and Grace* as it is developed in their teaching, which leads to the inevitable conclusion that some men in some dispensations were saved by their *obedience* to the special revelation of God given them,"[6] and this means "work-righteousness"[7] as contrasted with

[4]Westminster *Confession of Faith.* Chap. XXV., secs. 1 and 2, (in part).

[5]I. M. Haldeman, *How to Study the Bible,* pp. 1-58, especially p. 7. S. H. Wilkinson, *The Israel Promises and Their Fulfilment,* John Bale Sons and Staples, Ltd., London, Eng., pp. 140-141, "Faithful and sound exegesis demands as a fundamental condition the recognition of Divine distinctions . . . Above all it is vital to observe the distinction between the Church and Israel."

[6]*Scofield Reference Bible,* p. 5, note 4, on man's testing.

[7]Charles Feinberg, *Premillennialism or Amillennialism?* Zondervan Publishing House, Grand Rapids, Mich. Dr. Feinberg opposes the idea of the Covenant of Grace and advocates the distinction between Law and Grace. Out of many passages which might be quoted, we quote from p. 190, "Israel was governed (and will be in the millennial age) by a principle wholly foreign to that which is in force in the Church age. Israel was under the Mosaic system which expected one to 'Do and live' and 'Do and be', as we saw in our discussion of law and grace. It afforded no divine enablement, but could only pronounce finally: 'Cursed be he that confirmeth not all the words of the law to do them.' It was a system founded upon the covenant of works and was dependent upon the energy of the flesh for its accomplishment. The principle governing the Church is that of grace It is rooted in the covenant of grace and looks to God for execution."

the teaching contained in the doctrine of the Covenant of Grace, that all men are saved by grace through faith.[8]

Their second major distinction is that which we are now considering, that distinction which they make between *Israel and the Church.*[9] For the Dispensationalist, *Israel the Nation* has the exclusive right to the title, "the people of God."[10] To it were the Old Testament covenant promises made and for it they shall be literally and completely fulfilled.[11] The Church is something entirely different. It is the Body of Christ, the mystery not revealed to the prophets.[12] It is not unfolded in the Gospels.[13] Although it began at Pentecost it was unknown in character to the early Church until it was revealed through Paul.[14] Heaven is the destiny of the Church, but the Jewish nation is to be an earthly people with earthly objectives "who go on as such into eternity."[15] Dr. Scofield warns his readers against applying the Old Testament promises to the Church, saying that the idea that the Old Testament prophecies were to be fulfilled in the Church was a remnant of post-apostolic and Roman Catholic theology.[16]

Now this last statement of Dr. Scofield has a measure of truth in it, for this belief that the Old Testament prophecies are fulfilled in "the Church" not only is the belief of the vast majority of Christians today but it was also the belief of the Church in the Reformation Age. It was the belief of the Church in the Middle and Dark Ages. It was the belief of the Early Church, as shown in their definite statements. The earliest and most important

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[8]This teaching, which is certainly "heretical" from the view of the belief and teaching of the Church through the ages, was discussed by the writer in *The Union Seminary Review,* for July, 1938, (Vol. 49, No. 4, under the title, *Dispensationalism and the Covenant of Grace.)* Reprints of the article may be had for 10 cents each, postpaid, by addressing the Union Seminary Review, 3401 Brook Road, Richmond, Va.

[9]For the Dispensational exposition of this distinction, see Wilkinson, *op. cit.,* Chap. X and XIV. Feinberg, *op. cit.,* pp. 184-190.

[10]Scofield, *op. cit.,* p. 921, note 1.

[11]Wilkinson, *op. cit.,* p. 40.

[12]Scofield, *op. cit.,* p. 711.

[13]*Ibid.,* p. 990, sec. IV. Feinberg, *op. cit.,* p. 116.

[14]A. C. Gaebelein, *The Prophet St. Paul,* pp. 62 and 78.

[15]Lewis Sperry Chafer, "Dispensationalism," p. 420 ff., especially p. 448. This pamphlet is a reprint of an article which appeared in the *Bibliotheca Sacra,* Vol. 93, no. 372, (Oct.-Dec., 1936).

[16]Scofield, *op. cit.,* p. 989, end of sec. I.

Church Fathers held it, at least from the time of Justin Martyr, (A. D. 110-165).[17] Moreover, it has been the conviction of the Church through these Ages that this view of the unity of the people of God was held and taught by the Apostles themselves who were led into this truth by the Holy Spirit. In holding such a view we cannot grant for a minute that the scholars of the Church are simply "theological theorists" while the Dispensationalists are the "expositors" of the Word of God.[18]

Certainly this distinction which the Dispensationalists make between Israel and the Church cuts at one of the fundamental and age-old beliefs of the Church. It presents an entirely different view of God's dealings with the race and His purpose for the race. Holding such a view, it is not surprising that the Dispensationalists are in fundamental opposition to the Covenant of Grace and its emphasis on the unity of God's people.

We may as well recognize that there are two fundamentally different views of the Bible presented here,—the view of the Church and the view of the Dispensationalist.[19] The view of the Church universal is that God's revelation is a "thoroughly self-consistent whole," telling of God's continuous and progressive dealings with men and his plans for them as a united group. God's promises to His Old Testament saints are seen to have been ful-

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[17] *Anti-Nicene Fathers,* Vol. I. In Justin Martyr's *Apology* the quotation from Ps. 110:1 is applied as fulfilled in the preaching of the Apostles, (p. 178). In his *Dialogue with Trypho,* Jer. 31:31-32 is applied to the "true spiritual Israel" as over against the physical descendants of Abraham. (p. 200).

[18] Chafer, *op. cit.,* p. 448, near top. Dr. Chafer is not here showing his usual Christian sobriety. He hits the real truth in the next paragraph when he acknowledges that the doctrinal differences are due to widely divergent premises which result in two schools of Biblical interpretation.

[19] In part, this difference in interpretation is due to a difference in *method* of interpreting the Bible, the Dispensationalists, along with certain other groups, advocating the "literal" interpretation of the Bible as over against what may be called the "spiritual" method of interpretation. The pamphlet issued by the Presbyterian Committee of Publication, Richmond, entitled "A Literal vs. A Spiritual Interpretation of the Bible" will help to make these two methods and their results plain for those who do not understand them. However, this Dispensational view under discussion is primarily due to a basic assumption which lies back of the method,—this assumption is that the interpreter of the Bible must start with the Old Testament revelation and then fit the New Testament to it as well as he can. The Church has always taken the New Testament as the key and has interpreted the Old in its light.

filled as far as they as a people were morally and spiritually qualified to receive them. And when in their unbelief and sin His "chosen people" turned from Him and His gracious offers, God was not thwarted in His determination to bless men and draw them into fellowship with Himself. As men's spiritual insight deepened, He progressively revealed that He had larger plans and richer gifts for those who loved Him, till at length the Holy Spirit made us see something of the "breadth, and length, and depth, and height" of the love of God for men in Christ Jesus. The Old Testament saints did not receive "the promise" in their day, but they will not be disappointed, for they will share with us in a destiny far beyond that held before them in their lifetime, "God having provided some better thing for us, that they without us should not be made perfect."[20] They, with us, will be able to look back on all of God's promises and dealings with men and say that He has not failed in any good that He has promised.

The Dispensational view, on the other hand, severs Israel, the Jewish nation, from the Church. It declares that God made certain definite, literal promises to the Jewish people which have never yet been fulfilled. They were made to the *nation* and will be fulfilled for the *nation,* although intervening generations of individuals through their sin and disobedience forfeited for themselves, (not for the nation), these promised blessings. When Christ returns, these unfulfilled promises will be "literally, actually, fully and finally" fulfilled.[21] The Jewish people, (except so many as may escape their national destiny by becoming members of the Church), will get exactly what, and only what, the Old Testament promised them. They were promised a land, and material blessings, and political success, and a beautiful new temple, and a restoration to God's favor, but there is no "heaven" for them. They will be an earthly people with earthly objectives forever.[22] Dr. Chafer is perfectly justified in his interpretation based on consistent literalism. For the consistent literalist there can be no "millennial kingdom" followed by heaven. God promised the land

[20]Hebrews 11:39-40.
[21]Wilkinson, *op. cit.,* p. 40. Cp. Chafer, *op. cit.,* p. 431.
[22]Chafer, *op. cit.,* pp. 406, 448.

of Canaan to the seed of Abraham for an *everlasting possession,*[23] and *everlasting,* literally taken, means everlasting, not a thousand years. In contrast to this Jewish nation upon earth, the Church is to enjoy a spiritual existence in heaven forever. And so Dispensationalism divides the Bible into two great parts, one telling about God's people, the Jews, and the other, a small fraction, telling about the Church.[24] God's people are not a unit, and God's revelation is not a unit. There are two revelations telling about God's two distinct purposes, one to the fulfilled in Israel and the other in the Church.[25]

It will be noted that we have *not* said that the establishment of the millennial kingdom on earth after Christ comes is a distinctively Dispensational teaching. It is not. The earthly, *millennial* kingdom may be out of harmony with consistent literalism, but it was an early belief, held by many of the early Church Fathers whose writings have come down to us. The distinctive *Dispensational addition* to this belief is that this earthly kingdom is to be enjoyed, *not by the Church, but by the Jewish nation,* which is to be restored as a national group to Palestine and given a position of political leadership and world supremacy.

But this idea of a national Jewish restoration to political supremacy in the coming "millennial kingdom" has never been a teaching of the Church universal. It was not the belief of the Early Church Fathers, as many modern Premillenialists, who have accepted Dispensational thinking, have been led to think. Dispensationalists, who seek support for their rather "modern" teachings, frequently link themselves to the Millenarians of the Early Church, implying that their line of belief has always had a place in the

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[23]Genesis 17:8.

[24]Chafer, *op. cit.,* p. 406. The Scriptures addressed specifically to the Church age are, "the Gospel of John—especially the upper room discourse,—the Acts and the Epistles."

[25]It is not surprising that as sane and scholarly a man as Dr. Oswald T. Allis could charge the Dispensationalists with being as destructive of a high view of Scripture as the Higher Critics, the difference being that "Higher Criticism divides the Bible up into Documents which differ from or contradict one another. Dispensationalism divides the Bible up into dispensations which differ from or contradict one another." This quotation is from a reprint of Dr. Allis' article first published in *The Evangelical Quarterly,* Jan. 1936, entitled, "Modern Dispensationalism and the Unity of Scripture," p. 4.

Church. However, they fail to comment on the fact that their distinctive Dispensational "distinctions" were not held by these Early Church Fathers. We will attribute this omission to their imperfect knowledge of the writings of the Fathers, for if they had more thoroughly investigated their teachings, they would have seen that these Early Millenarians insist that God fulfills His Old Testament promises in the *Church,* not in the Jewish Nation, and that even in the millennial kingdom, it was the *Church* that would enjoy the blessings spoken of in the Old Testament.[26] The later Church rejected in its teaching and omitted from its Creeds the doctrine of the millennial kingdom itself.[27]

Thus it is our purpose in this study to leave aside any consideration of whether there will be a millennial kingdom or not. It is possible for us, (with all the Creeds of the Church), to omit any teaching as to a millennial kingdom and to hold that all of God's promises will be fulfilled, in and for "the Church,"—using that term for "the one people of God." Or we may follow the early Millennarians and believe that there will be an earthly kingdom for a thousand years after Christ returns, and still, (if we follow them), we will insist that he is thus fulfilling His promises for His own people, whom these early Fathers called "the Church,"[28] or "the true Israelitic race."[29]

The issue, then, becomes clear. The Church has believed that God's people form *one group,* and whatever God's promises of blessing are, they will be fulfilled for that one group. The Dispensationalists, on the other hand, believe that God has *two distinct groups,* for which in the ages to come He has two distinct purposes and destinies.

I. God's "One People."

The Church has held that God's people form one group, but the terms that have been used to refer to that group have some-

[26]A survey of the teaching of the Anti-Nicene Fathers on this point will appear in a later issue of *The Union Seminary Review.*

[27]The early creeds do not mention the millennial kingdom and really leave no place for it. The only Reformation period Confessions which mention it reject the idea as "Jewish opinions," (The Augsburg Confession, Art. 17), "Jewish dreams" (The Second Helvetic Confession, Ch. 11, sec. 14).

[28]Irenaeus, *Against Heresies,* ch. 34, sec. 2.

[29]Justin Martyr, *Dialogue with Trypho,* ch. 135.

times laid that belief open to unnecessary criticism. For example, when the term "Church" is applied to this one people of God, and we speak of "the people of Israel as a Church under age,"[30] we lay ourselves open to an unnecessary attack, for it can well be argued that the "Church" as it exists today had its beginning at Pentecost and that it is misleading to apply that term to the congregation in the wilderness[31] and thus find a "unity" in God's people. Of course, *we* understand that we are using the term "Church" loosely to represent the unity of God's people which we believe to be a fact from many Biblical lines of argument. But those who oppose this fact of unity seize upon this loose usage as a point of attack. They can plausibly argue that since the "Church" began at Pentecost, there was no "Church" in Old Testament times, so the "Church" is something different from Israel, God's Old Testament people.

Others, again, use the term "Israel" to represent this idea of the unity of God's people in all ages, "spiritual" or "true Israel" being contrasted with "Israel after the flesh."[32] Those who use this term are prone to lean for justification on certain New Testament passages which refer to "Israel" whose interpretation is open to a justifiable difference of opinion. For example, to interpret Romans 9:6 and 11:25 as referring to the "Church" and not to the Jewish people[33] is in the minds of many to do real violence to the context.[34] Paul's use of the term "Israel" is not the foundation of our belief in the unity of God's people.

Let us therefore use a more general term to safeguard this belief of the Church in the unity of God's people,—the Biblical term, "the people of God" or its equivalent, applied by God Himself to His Old Testament saints[35] and to the New.[36] But even here certain explanations must be made to avoid needless misun-

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[30] *Confession of Faith,* ch. 19, sec. 3. Cp. also ch. 25, secs. 1 and 2.

[31] Acts 7:38 to the contrary.

[32] E. g., Philip Mauro, in his thought-provoking book, *The Hope of Israel, What Is It?* by his persistent use of the term "Israel" or "true Israel" for the Church has given Mr. Wilkinson in his book, *The Israel Promises and Their Fulfillment* much ground for plausible criticism, which might raise doubt in the minds of some as to the *fact* of unity.

[33] E. g., Lenski, *The Interpretation of Romans, in loco.*

[34] E. g., Charles Hodge, *Commentary on Romans,* Sanday, *Romans, in loco.*

[35] E. g. Exodus 7:16.

[36] E. g., Revelation 21:3.

derstanding and criticism. In using the term we recognize that God has always had a "people." Before the Exodus the "men of faith" were God's people, although they had no definite outward organization. From Moses till Christ it was God's will that His people be definitely set apart by a national organization hedged around by laws to keep them separate. And since the coming of Christ it has been His will that the restricting ceremonial laws be removed and that His people be organized as a "Church" which overleaps national and geographical bounds. In these various periods the ground of man's acceptance with God was his faith,[37] and those of faith became a part of "the general assembly of the first born."[38] The difference was not in relationship to God but in temporary outward organization, which affects neither man's vital relationship to God nor his destiny.

For as long as it pleased God for the outward *national* organization to continue, naturally many of the blessings promised were suitable to that form of organization—territorial boundaries, material prosperity, national success. These gracious offers of God were fulfilled in as far as the faith and obedience of the people made it possible. In so far as they were not fulfilled, the failure was due to Israel's sin and not to God's unwillingness. Then came God's "fulness of time"[39] when He came into touch with men in His Son in a new and wonderful way, *and the life and outlook of God's people has never been the same since.* (Of course, the *life* of the departed Old Testament saints could not be affected but their *destiny* is seen to be marvelously enlarged.) God's people received a new vision of Him[40] and His one great purpose in Christ, the long-looked-for Messiah.[41] There was now a new nearness to God such as His people in days gone by had never known.[42] There was a new freedom from external regulation because the Spirit of His Son dwelt within them.[43] They still lived on earth, but their true citizenship was seen to be in heaven, from

[37]Hebrews 11:6.
[38]*Ibid.*, 12:22-23.
[39]Galatians 4:4.
[40]John 1:18, 14:9.
[41]Ephesians 1:9-10.
[42]Hebrews 10:19-20, Eph. 2:18, John 4:21-24.
[43]Galatians 5:1, 18.

whence they looked for the Saviour, the Lord Jesus Christ, who would complete the work of transformation already begun in their lives.[44] Their treasure was no longer upon earth.[45] The Pharisees[46] and Gentiles[47] might still seek honor and prestige and dominion and authority, having their hearts fixed on the things that are seen and heard, but it was not to be so among God's children, for a more glorious and worthwhile destiny was revealed to them: a destiny which lay beyond this temporal world and its "goods." For, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit."[48] So now it was the will of God that His people should live in an outward organization more suited to their revealed destiny, one which surmounted geographical and racial limitations and found its bond of unity in the acknowledgment of Jesus as their Risen Lord and Saviour. This outward form of organization we call "the Church," and into its outward expression we have brought our human imperfections, so that many cry out, "where can we find God's Church?" And yet, in spite of its imperfections, through its God-given forms and constitution, it points men beyond these earthly distinctions of race and class and national bounds to a home and a destiny in that city which John saw on Patmos.[49]

It should hardly be necessary to point out, of course, that both in the Old Testament and in the New the term "the people of God," with its synonyms, "Israel" and the "Church", etc., is used in two senses, and the Bible itself clearly makes the distinction. The Jewish nation, which was the external organization, could be called "the people of God," yet "they are *not all Israel* which are of Israel,"[50] and God could say of the Jews that they were "not my people."[51] It was the faithful remnant both in the Old Testament

[44]Philippians 3:20-21 (R. V.)
[45]Matthew 6:19.
[46]*Ibid.*, 23:2-8.
[47]*Ibid.*, 20:25-26.
[48]1 Corinthians 2:9-10.
[49]Revelation 21:2ff.
[50]Romans 9:6.
[51]Hosea 1:9.

and in Paul's day that were truly "God's people."[52] The same is true of the Church. Its members may be called "God's people" as distinguished from those outside its organization, but Jesus said that there would be "Christians" in the last day who would be much surprised to hear Him say, "I never knew you."[53] This double usage should be without question. It is emphasized because some Dispensationalists seem to think that the Church's interpretation, by which the Old Testament promises are to be fulfilled in the Church, overlooks the fact of the continued existence of the Jewish nation, "the people of God."[54] We recognize the continued existence of the Jews, but declare that although they may be called "God's ancient people," they are not *truly* His people while in a state of unbelief. Unbelieving Jews can claim none of God's promises, and believing Jews are a part of God's people, heirs of all His promises.

It may also be worth pointing out that we should not seek to confine God's people to the members of one of these external organizations. The saints before the Exodus are surely among God's own, and it would seem that a man like Naaman became a true worshipper of God and received the Prophet's approval, even though he did not throw in his lot with the Jewish nation.[55] In regard to the Church, certainly few besides the Roman Catholics would insist that membership in the external organization is necessary to salvation.

Yet on the other hand it undoubtedly was, and is, God's will that those who desire to be numbered among His true people should unite with the visible organization of their day. Ample provision for this was made in the Old Testament, and it was certainly expected of all in the New. The reasons, of course, are evident. Such people publicly and unmistakably confess God to be their God. Through the rites and ceremonies of the outward organization and through their association with God's people, they are enabled to live more in accord with His will and are better enabled to advance His cause in the world. But the *characteristic*

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[52]Isaiah 1:9, 6:13, etc., Romans 11:5.
[53]Matthew 7:23.
[54]E. g., Wilkinson, *op. cit.*, Ch. VI.
[55]2 Kings 5:15-19; 13:14-17.

mark of this "people of God" in every age has been *faith*,[56] accompanied by repentance and obedience.

II. The Basis of the Dispensational View.

This view of the Church, held from the earliest days to the present, which emphasizes the moral and spiritual attitude of a man rather than his membership in an external organization and which declares that all those so characterized are a part of God's one great people for whom God in His grace has prepared a common and glorious destiny, has been rejected by the Dispensationalists as unscriptural. They take their stand firmly on the Old Testament promises and covenants. Especially do they emphasize the Covenant with Abraham,[57] of which the other Old Testament covenants are amplifications, and they feel that their faith in God is bound up with His literal fulfilment of these covenant-promises.[58]

Let us note the elements in this covenant with Abraham. (1) It is an *unconditional* Covenant, they say,[59] resting upon God's asserted "I will." (2) This unconditional covenant was made with *Abraham and his seed in their generations,* for an everlasting covenant.[60] (3) It promises to Abraham an *innumerable progency*[61] (4) and the *land* of Canaan for an *everlasting possession.*[62] (5) It promises that all the families of the earth shall be *blessed* in Abraham and his seed[63] and (6) that God shall be the God of *Abraham's seed.*[64]

This covenant in its main elements, taken at its face or literal value, (the way Abraham must have understood it when spoken), called for a multitude of physical descendants,[65] who would possess

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[56]Hebrews 11:6.

[57]Genesis 17:4-8. See also 12:2-3; 13:14-17, 15:5, 7; 18-21; 22:17-18.

[58]Wilkinson, *op. cit.,* p. 40. "For if our God fails to keep His oath with Israel, literally, actually, fully, finally, then all else fails, and we are of all men most miserable." Cf. S. K. Kellogg, *The Jews, or Prediction and Fulfilment,* pp. 85-86.

[59]Scofield, *op. cit.,* p. 20, note 1; Feinberg, *op. cit.,* pp. 55, 58; Kellogg, *op. cit.,* p. 76; Chafer, *op. cit.,* pp. 432-434; Wilkinson, *op. cit.,* pp. 7-8.

[60]Genesis 17:7.

[61]*Ibid.,* 15:5; 22:17.

[62]*Ibid.,* 17:8.

[63]*Ibid.,* 12:2-3; 22:18.

[64]*Ibid.,* 17:8.

[65]*Ibid.,* 15:4.

the *literal land of Canaan forever,*[66] for whom, (*all in their generations*),[67] God would be their God, and that men would be *blessed or cursed* in their attitude towards Abraham and his seed.[68] These statements are plain, unqualified statements. They lack all signs of having any figurative meaning. There is nothing in the context which suggests that they should be interpreted figuratively, and so on the basis of the *literal* method of interpretation they must be taken at face value.[69]

Of course the literalists have a great deal of trouble, (about which they say nothing), in taking these promises to Abraham *literally.* Literalists insists that each statement of Scripture must be taken at its face value, under the argument, "If God didn't mean what He said, why didn't He say what He meant?"[70] Their trouble lies in the fact that the later Record shows that these words cannot be taken literally. The covenant was not for *Abraham's physical seed in their generations.*[71] Abraham must have thought that God would be the God of *all* of his seed, yet, even in Abraham's lifetime, God told him, to his grief, that his eldest son, Ishmael, was not to share the covenant-promises, for "in Isaac shall

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[66]Genesis, 15:18-21; 17:8.
[67]*Ibid.,* 17:7.
[68]*Ibid.,* 12:3.
[69]William Evans, *The Coming King,* Fleming H. Revell Co., New York City, p. 62: "Scripture should be interpreted literally except where the context or the scope of the book clearly indicates the opposite. That some parts of the Scripture are to be interpreted spiritually is very evident, as a consideration of John 2:19-23 and 7:38-39 clearly show. Where no qualification of language is stated, or where no intimation that the language is symbolic is given, the Scriptures should be taken in their literal sense." Cp. Feinberg, *op. cit.,* p. 50.
[70]Feinberg, *op. cit.,* p. 41, says, "Spiritualizers find it hard to explain—and not one has even successfully attempted it—if the Scriptures do not mean what they say, why they do not say what they mean." Perhaps the *success* of the attempt would depend on Dr. Feinberg's willingness to accept the assumption which is the opposite of his own—such success is not easy! The answer the "spiritualizer" would give is, "I do not know why God made the statement just as He did in the first instance, but since I believe that God is progressively revealing His meaning, I take His later statements, clarifying His earlier, as His true meaning. I view the whole in the light of the teaching of the Holy Spirit in the New Testament." Really, it is the literalists who have to answer the question Dr. Feinberg poses,—but do they? No, they pass over in silence all of the difficulties raised by their position. There were literalists in Paul's day, who also rested on the unconditional covenant with Abraham! (Romans 9:6ff.)
[71]Genesis 17:7, 15:4.

thy seed be called."[72] This, however, might not seem to be a modification of the Covenant, for an intimation of it was given in Gen. 17:15-19. Thus Abraham died in the expectation that all of Isaac's seed in their generations should inherit the promises, but again his hopes, based on a literal acceptance of the promise of God, were to be disappointed. God chose *one* of Isaac's twin boys to be heir of the promise, and the other was rejected under conditions which made it evident that nothing but the sovereign will of God was the deciding factor.[73] Poor Abraham, his faith in God must have been sadly shaken, and in glory today he of all men must be most miserable[74] if he insists on a literal fulfilment of the promise stated in Gen. 17! So, after all, the covenant was not for the Abrahamites, but for the descendants of Jacob, the Israelites!

But wait—the New Testament declares that the promise is for the Abrahamites![75] A strange contradiction, isn't it? No, not from the point of view of the Holy Spirit's interpretation. For He, through the Apostle Paul, makes it plain that Abraham's seed, to whom the promise was really made, are those who are characterized by *faith,* whether they be circumcised or uncircumcised.[76] What is more, Paul makes a startling and far-reaching statement under the guidance of the Spirit when he says that as a matter of fact the "Seed" of whom the promises were given was Christ,[77] and that those who are Christ's are "Abraham's seed, heirs according to promise."[78]

The literalist, faced with such modifications as these,—(may we not say "spiritualizations," since they were made under the guidance of the Holy Spirit?),—must admit them as true and make some provision for them in his scheme. So he admits a spiritual seed of Abraham as well as a natural.[79] He admits that the blessings for the nations which have come through Christ are chiefly spiritual, and that those "in Christ" who enjoy them, (the Church),

[72]Genesis, 21:9-12.
[73]Romans 9:10-13.
[74]Cp. note 58.
[75]Galatians 3:6-9, 16-29.
[76]Romans 4:11-12.
[77]Galatians 3:16.
[78]*Ibid.,* 3:29. All these New Testament passages will be discussed in a later section.
[79]*Scofield, op. cit.,* p. 1127, note 1; p. 1202, note 1.

have a spiritual destiny. But the literalist insists that the New Testament interpretation of the Covenant with Abraham does not cover *all* that is promised there. In Genesis God said little or nothing about this spiritual fulfilment, this "spiritual seed of Abraham"[80] and in the New Testament He fixes attention on these and says little about the natural seed, but both lines of promise exist and remain independently valid.[81] The covenant with Abraham still calls for the literal possession of the *land of Canaan* by the literal *descendants of Abraham,* as an *everlasting* possession. This has never been fulfilled, so it will inevitably be fulfilled in the future, for God Himself has unconditionally promised it. The Dispensationalist takes his stand on an *unconditional promise* to a literal *physical seed* of a definite *piece of land.*

It is our purpose now to examine these basic concepts briefly and critically. Then in the next issue of *The Union Seminary Review* we will discuss what the writers of the New Testament had to say on this subject, as they were led into the truth in Christ by His Spirit. We recognize that what can be said on these basic elements of the Abrahamic Covenant in the light of the Old Testament alone will not be conclusive, except for those Dispensationalists who start with the Old Testament as basic, and interpret the New Testament in its light. For such, no "successful" reply to the Dispensational position can be made.[82] However,

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[80]But note Feinberg, *op. cit.,* p. 188: "In Genesis 22:17 God had promised Abraham a seed as the stars of the heaven and as the sand that is upon the seashore, speaking of an earthly and a heavenly seed. The Church is the heavenly seed, and Israel is the earthly seed." And yet Feinberg condemns allegorizing! (p. 41). He evidently got it from Dr. Scofield. See his *Reference Bible,* p. 25, (1).

[81]Wilkinson, *op. cit.,* pp. 6-7, "Not for a moment dare we dispute the New Testament applications of the New Covenant promises to the present dispensation . . . The simple issue is, do they *exhaust* the fulfilment of New Covenant promises; . . . can we show proof that no present age fulfilment of the New Covenant exhausts guaranteed blessings? that whatever may be the stages of its fulfilment nothing can invalidate the direct application of the New Covenant and all its blessings, spiritual and earthly, to that earthly people with whom it was most definitely to be made and to whom, therefore, sooner or later, it is to bring the fulfilment of every promise contained within it.

"We now proceed to supply the proofs called for, that 'the natural seed of Jacob are hereafter to be reconstituted as an earthly nation and as such to re-occupy the land of Canaan.'" P. 93: "*The* promise does *not* embrace 'all the promises': for there is in the promises to Abraham not only a covenant and an oathbound promise of specific territory to the seed of Abraham, but a Gospel promise of Justification by faith . . ."

[82]See note 70.

there is a preparatory value in examining these asserted basic elements to see how far the Old Testament record itself supports the interpretations put upon them. But it is our conviction, as has been stated before, that no true interpretation of the Old Testament promises can be reached till we find God's last word in the Holy Spirit's revelation of the meaning of Christ for the world.[83] With this understanding of our present objective, let us proceed.

(1) *An Unconditional Covenant?*

The Dispensationalists make a point of insisting that the covenant with Abraham was *unconditional.*[84] A good definition of their use of the terms "conditional" and "unconditional" when applied to covenants is found in Dr. Chafer's article. He says:

> "when any person becomes the beneficiary of God's unconditional, unalterable promise apart from any consideration of human merit, his obligation for righteous conduct becomes that of *adorning,* or *walking worthy,* of the position into which the covenant has brought him. If God has made a covenant declaring what He will do providing man does his part, it is conditional, and the human element is not one of walking worthy of what God's sovereign grace provides, but rather one of *being* worthy to the end that the promise may be executed at all. When the covenant is *unconditional* God is limited as to what He will do only by the knowledge-surpassing bounty of His infinite grace. When the covenant is *conditional,* God is restricted by what man is able or willing to do."[85]

The unconditional covenants apply to the *nation* of Israel, not to the *individuals* in that nation:

> "The national covenants with Israel do not extend to the individual; they guarantee the perpetuity of the race or nation and its final blessing. Under the Mosaic law, the individual Israelite, it will be seen, was on an unyielding meritorious basis."[86]

The conclusion which must be drawn from this distinction between the conditional and unconditional covenant is that although

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[83]Hebrews 1:1-2; John 16:12-15.
[84]See note 59.
[85]Chafer, *op. cit.,* p. 430 (italics his).
[86]*Ibid.,* p. 440.

the individual must *qualify* for his share in the promised blessings, the nation, *without in any way qualifying,* would inevitably be blessed out of God's infinite grace! This strange distinction between these two types of covenants rests on two assumptions which many will find untenable.

The first assumption is, according to Dr. Chafer, that the individual receives his covenant blessings on the basis of *merit,*—he must keep the law of Moses,[87] since he was on "an unyielding meritorious basis." If he couldn't, then it was too bad, for "God is restricted by what man is able or willing to do." The church has always held that the Israelite as well as the Christian was saved not by his works, but by his *faith,* with which are coupled repentance and obedience. Repentance without faith is not saving faith, and faith without works is dead. However, repentance, faith and obedience are not meritorious works, earning the blessing of God. They are rather the means or channel through which the blessings of God come to men. They are the expression of the attitude of the man in the presence of his God,—confessing his sin, looking up in humble trust and yielding his will in active obedience to the will of God. It has been the belief of the Church that *all* men who have received the covenanted blessings of God, have received them only by *grace* through *faith.* Dr. Chafer makes the conditional covenant depend on what *man* does, while the unconditional covenant rests simply on the grace of God!

The second assumption seems to be that a nation can be distinguished from the component individuals in that nation. God promised the *nation* of Israel certain blessings, but because of the sins and failures of *individuals in that nation,* they as a *nation* never received them. That is the story of the Old Testament. Yet we are asked to believe that this nation, some time in the future, *without in any way qualifying,* (the only way a nation could qualify would be for the individuals to qualify), will receive the blessings promised by God! God has unconditionally promised it! But perhaps we will be told that God will not bless the Jewish nation unless they repent and accept their Messiah. In that case, we ask, how does the nation differ from the individual,—

[87]See note 7. Also the writer's "Dispensationalism and the Covenant of Grace," pp. 15-19.

do not both qualify in the same way to receive God's blessings? They do, unless you, with the Dispensationalists, insist that the individual in the Mosaic dispensation was under legal obedience as "a condition of salvation"[88] and that the nation in some way can be treated apart from its component individuals.

After all when you clear away this Dispensational terminology, the fact they are emphasizing by the "unconditional covenant" is that God is the all-wise, Almighty God, the Sovereign of human destiny who is able to work out His plans for the race in spite of human sin, and His purpose is a gracious one for all men, both Jew and the Gentile.[89] Granting that He has a gracious purpose for the Jews as a racial group,[90] the important questions are,—has He revealed it as His purpose to grant this blessing to the seed of Abraham on the basis of *strict physical descent,* and will the nature of the blessings God has in store for them be centered around a *land,* and national, earthly life in that land?

(2) *The Seed of Abraham*

As we have already seen, the Dispensationalists have to admit that the plain, unqualified and unfigurative words spoken to Abraham, "to thee and to thy seed after thee in their generations,"[91] cannot be taken literally at their face value. The Bible record later qualified this promise so that actually only one-fourth[92] of the seed of Abraham had any chance at the covenant-promises,—the line through Jacob. What is more, it is also conceded that the New Testament uses the term "seed of Abraham" to apply to those who are not necessarily Jews at all and declares that these are *heirs,* not *of* the promise, (which might be a certain one of *the promised blessings*),[93] but *according to the promise,*[94] which on the basis of literalism would seem to mean the *whole promise* to Abraham.

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[88]Scofield *op. cit.,* p. 1115, note 1, sec. 2.

[89]Romans 11:30-36.

[90]What this purpose is will be discussed under the New Testament teachings on the subject.

[91]Genesis 17:7.

[92]One-fourth at most, even if the sons of Abraham by Keturah are disregarded (Gen. 25:1-6). Abraham disregarded them because they were not "children of the promise" but they were his physical seed.

[93]See note 81, quotation from Wilkinson, p. 93.

[94]Galatians 3:29.

The question at issue is, have the literalists ground for maintaining that there is also a literal, physical "seed of Abraham" to whom God has unconditionally promised blessings which they will receive because they are Abraham's physical descendants?

Of course, we all recognize that there is in the world today, as there has been through the centuries, a race known as "the Hebrews" or "Jews," which in spite of having no country or political organization, or common language, and today no common culture or religion, yet has been marvelously preserved, and the members of this race are still recognizable as "Jews." Personally, I can say, "This is the Lord's doing, and it is marvelous in our eyes," for I believe that the New Testament teaches that God has a place for the Jewish nation among the nations in the New Jerusalem.[95] But the presence of "a Jewish race" today does not necessarily meet the requirement of the Dispensationalist, who must have a race composed of actual, physical descendants of Abraham. Are the Jews today a pure-blooded race? What is a Jew? What makes a man a Jew? All students of the question recognize that this is a difficult problem for which we have no satisfactory solution. The thoughtless might say, "They are the lineal descendants of Abraham." But a little research will cause the thoughtful to hesitate in giving an unqualified agreement.

But there is no hesitation on the part of the Dispensationalist. It is a necessary assumption with him that the Jew is the lineal descendant of Abraham, and that the Jews are a pure racial stock, for upon this "fact" he builds his distinction between Israel and the Church.[96] Let us first note their emphasis on that fact, and

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[95]Revelation 21:24.

[96]One of the ablest arguments for the literal fulfilment of the Old Testament promises is found in Dr. S. K. Kellogg's *The Jews, or Prediction and Fulfilment.* The Jews, for him, are "the historic nation of Israel, the seed of Abraham according to the flesh" (p. 94). Although arguing for a strict literal interpretation—up to a point—he makes some curious concessions. Explaining Isa. 11:13-14, he says that the literal Ephraim and Judah, (the ten tribes and the two tribes), shall be reunited, but that, according to the analogy of prophecy, the Philistines, Edom and Moab, which are said to be attacked by restored Israel, may mean only the "enemies of Israel." . . . "if it were desired to refer to the enemies of Israel at the time of their distant final restoration, they could hardly have been designated except under the names of the enemies in those days known to them" (p. 104). We accept this, but ask, if it were desired to refer to God's people in that distant day, *what term could be used except that which was familiar to them, Israel and Judah?* Strange if it does not work both ways!

then point out why they must insist upon it. First, then, we note their emphasis on *physical* descent:

> "The survival of a still unsaved Jewish people, *pure in stock,* separate and distinct in national traits and character, is the demonstration by miracle, by continuous miracle, of the fact that God will perform the oath which He swore unto their fathers to give them a land."[97] Israel is a nation, *of pure racial stock,* and as such dealt with in the purposes of God in its national aspect.[98]
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> "Apart from the privilege accorded proselytes of joining the congregation of Israel—which seemed to bear little fruitage—entrance into the right to share in the covenants of blessing designed for the earthly people was and is by *physical* birth."[99] "In the case of the Israelite, entrance into the covenant was by physical birth; while in the case of the Christian it is by *spiritual* birth."[100]
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> "In our definition of Israel above we have shown that this nation is composed of *all the natural descendants of Abraham* through Jacob. As we have noted, it is a *physical* birth which entitles the individual to his standing in the nation."[101]

This emphasis is made by the Dispensationalists not to insist upon the truism that those born of Jewish parents are members of the Jewish race but because *physical descent* from Abraham is a vital point in their argument. It is the basis of their distinction between Israel and the Church. The Church is made up of Jews and Gentiles who believe, but "Israel" is a pure race, the physical descendants of Abraham. Unless this physical descent is insisted upon, there is no real ground for making a clean-cut distinction between Abraham's spiritual seed and his natural seed. The distinction, (as far as the covenanted blessings are concerned), fades out. You cannot divide the race any more into "the Jew, the Gentile, and the Church of God,"[102] making the Jews "those who trace their ancestry to Abraham."[103] But if the physical continuity be insisted upon, then the Jews as a "pure racial stock,"[104] a national group, can be differentiated from the small remnant

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[97]Wilkinson, *op. cit.,* p. 19 (Italics mine).
[98]*Ibid.,* p. 110 (Italics mine).
[99]Chafer, *op. cit.,* p. 410 (Italics his).
[100]*Ibid.,* p. 431 (Italics his).
[101]Feinberg, *op. cit.,* p. 189 (Italics mine).
[102]1 Corinthians 10:32.
[103]Feinberg, *op. cit.,* p. 117.

from their group who unite with the Gentiles to form "the Church of God."

The Jews, then, being assumed to be the lineal descendants of Abraham, "a pure racial stock," are the "seed of Abraham" to whom the promise of the land was made and for whom it will be fulfilled. Literalism demands a literal fulfilment of the promise of the land of Canaan. The New Testament says nothing about the Church being established in the land of Canaan,—besides it wasn't promised to the Church. But it was promised to Abraham's seed,—his physical descendants and to them it shall be actually given for an everlasting possession. But the Jews of today and of the generation of the Second Coming can't inherit the promise made to Abraham's physical seed unless they are his physical seed. So they must be a "pure racial stock." Q. E. D.

This whole insistence on physical descent from Abraham would imply that *with God* this physical descent is a most important thing and the purity of the Jewish people from *racial* intermixture is something He will carefully safeguard. But I believe a study, even a superficial one, of the Bible record will show that God's chief interest was not in preserving His people from heathen *blood* but from heathen *religion*. God was not primarily interested in preserving Abraham's descendants a "pure race," but was interested in preserving a *loyal group* to whom He might further reveal Himself and from whom, according to the flesh, there might come the Messiah.

Our contention is that the Bible record itself does not lay this emphasis on physical descent for covenant blessings, and, further, that it shows that the Jewish race is not a pure race, made up of the descendants of Abraham alone. We turn now to the Bible record for a part of its evidence. We might argue that in the last few centuries there has been much intermarriage between the Jews and the Gentiles. We might argue that the Ten Tribes, (providing that they still exist, as is claimed),[105] must be no longer a "pure race." But we leave these debatable points and turn to the early record of this race, and the evidence there seems to us to be indisputable.

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[104]Wilkinson, *op. cit.*, p. 110.
[105]Kellogg, *op. cit.*, p. 106ff.

We start with Abraham's household. Abraham and his seed were circumcised and brought into the covenant.[106] But we also read that God commanded that Abraham circumcise *all the men of his household,* and it was done.[107] This command was also to apply to all who in the future might be brought into his household, "every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed."[108] No man child was to be tolerated within the household who was not circumcised, "that soul shall be cut off from his people; *he hath broken my covenant.*" Now, Abraham had a large household. In Gen. 14:14 we read that Abraham led out to the rescue of Lot 318 trained servants. Certainly on this occasion he would not dare leave his camp unguarded or his flocks and herds untended, so there must have been in his household at least another hundred or so men in addition to the three hundred and eighteen,—perhaps five hundred in all. Then, in addition, there would be the women and children of these servants. Every man child in this household must be circumcised, otherwise he must be cut off, for he had broken the covenant,[110] What happened to this large group which stood within the covenant relation and yet were not Abraham's physical descendants? Is it a fair inference to say that physical relationship with Abraham was not necessary to have a share in the covenant? If not, what are you going to say about it?

The law of covenant relationship in Abraham's household was to be that of his children in their generations.[110] In the households of Isaac and Jacob every man child, whether he were the son of the master or the son of the slave, was to be circumcised and thus brought within the covenant. This is stated to have been practised in Jacob's household, and the condition laid down for marriage into the Jacob clan was circumcision.[111] This household of Jacob included servants,[112] who also must be circumcised. When Jacob and his "household"[113] came down into Egypt it is natural

[106]Genesis 17:23, 21:4.
[107]*Ibid.*, 17:23-27.
[108]*Ibid.*, 17:12-13.
[109]*Ibid.*, 17:14.
[110]*Ibid.*, 17:12.
[111]*Ibid.*, 34:14-16.
[112]*Ibid.*, 32:16.
[113]*Ibid.*, 45:11.

to suppose that the slaves in that household—those bought for money, those born in his house—went along. They would be an essential part of the encampment. It is true that only the actual number of the children and grandchildren are enumerated,[114] but it seems against the probabilities that the family went down with no servants, no herdsmen, no retainers. But if Jacob still had servants, (as he had when his family was smaller),[115] and he took them with him into Egypt, then in addition to the twelve sons of Jacob and their families, there must have been tens if not hundreds of other families of circumcised Semites who belonged to the various households. What happened to these circumcised slaves in Egypt? Undoubtedly the Egyptians would have considered them "Hebrews," and, with no evidence to the contrary, one is justified in concluding that they were numbered among the "people of Israel" who multiplied in Egypt and then left Egypt as a part of the "people of Israel." Whether there was intermarriage between these Semites, the masters and servants, during their sojourn in Egypt, the record does not say. But, human nature being as it is, and with the example of Abraham,[116] there is strong probability of it, especially the sons of the masters taking the daughters of the slaves as wives.

Joseph married the daughter of an Egyptian priest,[117] by whom he had two sons, Manasseh and Ephraim.[118] These two boys, who were *half Egyptian,* became the progenitors of two of the "tribes" of Israel,—not an auspicious start for a "pure racial stock."

When the "Children of Israel" went out of Egypt, we are told that a "mixed multitude" went up with them.[119] It seems probable that this term does not refer to "Israelites," and it is possible that some of these were not incorporated into the covenant relation through circumcision. But the fact that Moses was given instruction to allow such incorporation for those who wished it[120] shows, it would seem, that it was a live question, and that such incor-

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[114]*Genesis,* 46:7-27.
[115]*Ibid.,* 32:16.
[116]*Ibid.,* 16:1-2.
[117]Genesis 41:45.
[118]*Ibid.,* 41:50-52.
[119]Exodus 12:38.
[120]*Ibid.,* 12:48.

poration was not contrary to the will of God. God did not bar the door to preserve a pure racial stock but welcomed into the most sacred rite of His people those who wished to throw in their lot with them in accord with the terms of the covenant.

Moses himself had married the daughter of the priest of Midian,[121] who was also called an Ethiopian woman.[122] After the giving of the law at Sinai, when they were ready to leave, we read that Moses invited his father-in-law, (and of course his "household"), to join the Israelites and share their promised blessings.[123] Although they were not of the "seed of Abraham" they did so, and threw in their lot with the tribe of Judah.[124]

On entering the land of Canaan, Rahab and her father's household were incorporated into the people of Israel, and Rahab herself became an ancestress of David and so of our Lord.[125]

Provisions was made in the Law for the incorporation of captive women and their little ones into the households of Israel as slaves.[126] Of course the male children born to such captives would be circumcised according to law.[127] Israelites might also marry these foreign captive women if they so wished.[128]

In the days of the Judges we read that the Israelites (contrary to the Law) intermarried with the peoples around about them. There is no record of any purge of these people, so these children of mixed marriages must have been incorporated into the children of Israel. See what happened in a case which was recorded. The sons of Naomi married women of Moab. Later, Ruth, the widow of one of these sons, returns with her mother-in-law, marries Boaz, and becomes another of the ancestresses of David and our Lord.[129]

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[121]He is called by several names. The text is not clear, cf. Ex. 2:18, 3:1, Numbers 10:29, Judges 1:16, Cp. text of A. V. with R. V.

[122]Numbers 12:1. Some have thought that this is a second foreign wife, distinct from Zipporah and Midianitess.

[123]*Ibid.*, 10:29-36. The one invited may have been the brother-in-law, not the father-in-law, (A. V. vs. R. V.). The racial question remains the same.

[124]Judges 1:16, 1 Chron. 2:55.

[125]Joshua 6:23-25, Matt. 1:5.

[126]Deuteronomy 20:14.

[127]Genesis 17:12-14.

[128]Deuteronomy 21:10-14.

[129]Ruth 1:4, 16; 4:13-22; Matt. 1:5.

David married foreign wives, for Absalom was the son of Maacha, the daughter of the King of Geshur.[130] Bathsheba was either a Hittite or a Jewess who had married a Hittite (Uriah) before she became David's wife.[131] David's sister married an Ishmaelite.[132] Solomon (who may have been half Hittite) married many foreign wives, [133] prominent among whom was the daughter of Pharaoh.[134] His son and successor was the son of an Ammonitess.[135]

It is hardly profitable to trace these casual references further. But if those in positions of prominence, whose names are mentioned, so mingled with the peoples roundabout, we need not be surprised that the common people did likewise. With such an intermingling of peoples, it is hardly justifiable to speak of a "pure racial stock" or the *physical* descendants of Abraham. Any racial stream contaminated at its source is not a "pure" race. We can grant that this intermarrying with the peoples roundabout was contrary to law. The record makes that plain. But the inevitable result is also plain. Israel did not remain a pure seed of Abraham. Perhaps someone might wish to counter this by saying that it was the *male* line that counted and the record shows that the *men* of Israel married foreign women. The woman's physical contribution did not count in this theological descent. If such an argument should be advanced, it might be answered that then our Lord has none of the "blood of David" in His veins, for the only possible source was through his mother. Biologically, the Jews are a mixed race, largely Semitic, but by no means the pure seed of Abraham.

But there is a more interesting result of this study. Do not the facts go to show that God was not primarily interested in preserving the purity of Abraham's race physically? God Himself made legal provision by which foreign elements could be incorporated into it. Slaves were incorporated, willing or not, it seems, (circumcision or death).[136] But the others who entered, entered

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[130]2 Samuel 3:3.
[131]*Ibid.*, 11:3.
[132]1 Chronicles 2:17.
[133]1 Kings 11:1-8.
[134]*Ibid*, 3:1; 7:8; 9:16.
[135]*Ibid.*, 14:21.
[136]Genesis 17:14.

because they had faith in Israel's God and wanted to throw in their lot with the people of God. Was this not the case with the "mixed multitudes,"[137] the stranger partaking of the passover,[138] of the "in-laws" of Moses,[139] of Rahab,[140] and of Ruth?[141] The reason given as to why the Israelites were not to marry with the peoples about them was not that Abraham's racial blood might be kept pure but that intermarriage would lead to the pollution of the *religion* of Israel.[142] This Old Testament attitude of God, that He was more interested in a man's religion than in his race, was also the attitude of John the Baptist[143] and Jesus.[144] Of course, we are not denying that the blood of Abraham does flow in the veins of the Jewish race, but it is not an unmixed blood, and the Bible seems to make it plain that God's blessings are conditioned, not on the pureness of the blood, but on the pureness of the faith.[145]

(3) *The Land of Canaan.*

The land of Canaan, in which Abraham dwelt as a stranger, was promised to him and his seed for an everlasting possession.[146] For hundreds of years they possessed as much of it as their faith and obedience made possible. Twice, in the providence of God, they were removed from the land, once when they went down into Egypt and once when they went into exile in Babylon, and twice they were restored to the land.[147] They never exercised more than a temporary control over the wider limits of the territory promised them,[148] and they do not "possess" it today, and certainly they have never entered into the "everlasting possession" promised them.

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[137]Exodus 12:38.
[138]*Ibid.*, 12:48.
[139]Numbers 10:29-36.
[140]Joshua 6:23-25.
[141]Ruth 1:16-17.
[142]Exodus 23:31-33; 34:12-16; Deuteronomy 7:3-4.
[143]Matthew 3:7-9.
[144]John 8:33-44.
[145]Habakkuk 2:4; Hebrews 11:6.
[146]Genesis 17:8.
[147]Isaiah 11:— Does not vs. 16 interpret the "second time" of vs. 11?
[148]Genesis 15:18; Numbers 34:1-12.

Will the Jewish nation as a nation yet possess this land for an everlasting possession?

As we have seen, this question is open to challenge because the land was promised to "Abraham and *his seed,*" and some say that the Jewish nation as a nation is not the "seed" to whom the promise is made, at least this is the inference drawn from the New Testament teachings.[149] But the New Testament also does not say that the spiritual seed of Abraham shall possess the literal land of Canaan for an everlasting possession, and so the question naturally arises, What about this promise of a definite land to the seed of Abraham? Is it to be discarded?

The answer the Church has given is, "No. On the other hand, just as our Christian conception of the person of the Messiah is not based upon any one definite statement in the Old Testament but is only fully developed under the guidance of the Holy Spirit in the New Testament teachings; just as the Christian conception of the 'seed of Abraham' cannot be limited to what we learn in the Old Testament but must be viewed in the light of the New Testament teachings; so our conception of the 'land' promised this 'seed of Abraham' must be formed in the light of the whole revelation of God, whose climax is in the teaching of the Holy Spirit in the New Testament." When so viewed, the everlasting dwelling-place of God's people is seen to be vastly expanded and transformed. The meek are to inherit, not Canaan, but the *earth.*[150] Paul says that through faith Abraham was to receive the promise that he should be *"heir of the world."*[151] Peter speaks of an "inheritance, incorruptible and undefiled, and that fadeth not away, reserved *in heaven"* for the saints of God.[152] He further says, "according to His promise we look for *new heavens and a new earth,* wherein dwelleth righteousness."[153] And John in his vision saw the "new heavens and the new earth," for the first had passed away, and he saw the New Jerusalem, the dwelling place of God's

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[149]Galatians 3:29.
[150]Matthew 5:5.
[151]Romans 4:13.
[152]1 Peter 1:4.
[153]2 Peter 3:13. Note that this is an *Old Testament* promise. Isaiah 65:17; 66:22.

people,[154] where will be actually fulfilled that ancient promise, "I will be their God and they will be my people,"[155] and where they will enjoy the eternal kingdom, not as subjects, but as "kings" reigning for ever and ever,[156] for they are by grace "heirs of God, and joint heirs with Christ."[157] Will this "new heaven and new earth" be this earth renovated and made suitable for the people of God? Some great Bible students have thought it probable.[158] In any case, God's people are to have a far more spacious and glorious dwelling place than was suggested by the words to Abraham, and the *Jewish* disciples of our Lord seem to have no regret at the prospect. One who has been promised a crust of bread does not quarrel when he is given a feast instead!

But does not this interpretation take the promise away from the Jews, to whom the promise of the land was made, and give it to another group, the Church? This is the complaint constantly raised by the Dispensationalists. You cannot grant all the promised curses to the Jews and take their promised blessings for the Church![159] But let us repeat. *No one is taking any blessing away from any of God's people.* The *unbelieving* Jew has no claim on any of God's covenant-blessings. The *believing* Jew will receive *all* of God's blessings. If it is said that the Old Testament promises are fulfilled in the *Church,*[160] the term "Church" is used to represent *all* of God's faithful people, which have lived, are living, or shall live.[161]

Let us now see what the consistent Dispensationalist,[162] on

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[154]Revelation 21:1-2.

[155]*Ibid.,* 21:3. (Cp. vs. 7 and 2 Samuel 7:14).

[156]Revelation 22:5.

[157]Romans 8:17.

[158]E. g., R. L. Dabney, *Theology,* pp. 850-851; A. H. Strong, *Systematic Theology,* pp. 1032-1033.

[159]Kellogg, *op. cit.,* pp. 64-65. Wilkinson, *op. cit.,* pp. 163-164.

[160]In this point the following quotation from the "Premillenarian" Tertullian, is of interest: "As for the restoration of Judaea, however, which even the Jews themselves, induced by the names of places and countries, hope for just as is described, it would be tedious to state at length how the figurative interpretation is spiritually applicable to Christ and His Church and to the character and fruits thereof." (*Anti-Nicene Fathers,* Vol. III., p. 342; Tertullian's *Against Marcion,* Ch. 25).

[161]Westminster *Confession of Faith,* Chap. 25; sec. 1.

[162]Of course, all literalists are not consistent, and will reject as "impossible" or "unreasonable" some of the seemingly plain Old Testament statements. Their personal choice will then be their guide, and we cannot

the basis of the literal interpretation of the Old Testament promises, has to offer the Jewish nation. The Jewish nation will be restored to the literal land of Canaan, which will be enlarged to its promised bounds,[163] and will receive their new tribal inheritances, comprising strips of territory running east and west.[164] The land will be marvelously transformed, both in physical form[165] and in productiveness.[166] Even animal nature shall be transformed.[167]

The Jewish nation will now fly upon its enemies and spoil them[168] and bring them into abject submission.[169] Jerusalem, rebuilt,[170] will become the political [171] and religious[172] center of the world.

They will be under the rule of the "rod out of the stem of Jesse,[173] who shall sit on the literal throne of David.[174] His kingdom shall know no end,[175] and will be characterized by righteousness, justice and peace.[176]

In that day all shall know Jehovah, and have God's law written in their hearts, and receive the forgiveness of their sins.[177]

But old age and death are not done away with in this Kingdom age,[178] and the Dispensationalists declare that only the *wicked dead* are left for resurrection after the "revelation" of Christ.[179] The pious dead of this restored kingdom seem to pass into oblivion,—perhaps into the Old Testament *Sheol!*

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argue with them on the basis of God's word. Others may think we have made a poor selection of references, or have omitted important ones. That may be, but the picture is not changed in its essential details unless you explain away or reject the plain statements of the text.

[163]Genesis 15:18; Numbers 34:1-12.
[164]Ezekiel 47:13—48:29.
[165]Zechariah 14:4-10 (See also Dr. Scofield's note on vs. 4).
[166]Isaiah 35:1-7; Joel 3:18.
[167]*Ibid.*, 11:6-8.
[168]*Ibid.*, 11:14; Zechariah 14:13-15.
[169]Isaiah 49:22-23; "Kings . . . lick up the dust of thy feet."
[170]Jeremiah 31:38-40.
[171]Micah 4:2, "out of Zion shall go forth the law." (R. V.).
[172]Isaiah 66:23; Zechariah 14:16.
[173]Isaiah 11:1.
[174]*Ibid.*, 9:7.
[175]*Ibid.*, 9:7; Daniel 4:3.
[176]Isaiah 9:7; 11:3-5; Micah 4:3, etc.
[177]Jeremiah 31:33-34.
[178]Isaiah 65:20, "the child shall *die* an hundred years old."
[179]See Scofield, *op. cit.*, p. 1228, note 1, "Resurrection summary."

Moreover, it is stated that the temple will be rebuilt,[180] the priesthood re-established[181] and sacrifices re-instituted, including sin offerings,[182] and so the men of that period will no longer have direct access to God, but will be limited by having to come to a "sacred *place*," and approach God through *human* intermediaries.

It will be noted that "forever" characterizes this Old Testament kingdom. Israel shall remain a nation forever.[183] The land of Canaan is "for an everlasting possession."[184] The kingdom is an "everlasting kingdom."[185] The temple with its ordinances and worship will be in their midst forever,[186] under the guidance of an everlasting priesthood of the house of Aaron.[187] Dr. Chafer is a consistent literalist when he insists that "the Scriptures so designate an earthly people who go on as such into eternity" and criticises those who hold "that the earthly people merge into the heavenly people; that the earthly program must be given a spiritual interpretation or disregarded altogether; and that there is nothing in eternity but heaven and hell."[188] Yes, he is consistent in his literalism, and the Premillennialists who believe in only a thousand year kingdom would fall under his condemnation for their inconsistent literalism. The Amillennialists, not being literalists, but finding their key in the New Testament, belong to another school of interpretation. This interpretation, based on the New Testament teaching, will be given in the next article, "The People of God and the New Testament Teaching."

Is it not amazing, however, that the Dispensationalists usually think of themselves as upholding the "rights" and "privileges" of the Jews? To read their words one would think that the Church had no place for the Jew and that the Dispensationalist alone was the champion of his rights! But as you view the two pictures

[180]Ezekiel 40:5 ff. Cp. Scofield, *op. cit.*, p. 963, note 1.
[181]Ezekiel 44:9 ff.
[182]*Ibid.*, 44:27-46: Note especially the stress on the sin-offering, 40:39; 43:19, 21, 22; 44:27, 29; 45:17, 19, 22, 23. Dr. Scofield in his note on 43:19 says that "doubtless these will be a memorial." This is his "ipse dixit," not what the text says.
[183]Jeremiah 31:36.
[184]Genesis 17:8.
[185]Daniel 4:3.
[186]Ezekiel 37:26-28.
[187]Numbers 25:13. Cf. Ezekiel 44:15.
[188]Chafer, *op. cit.*, p. 448.

given above, you see that the position is really reversed. The Dispensationalist is relegating the Jews as a national group to an *earthly* paradise forever, but one in which man has no direct access to God such as is now enjoyed, for temple and priesthood intervene. The national group may continue forever, but he has no word of hope for the *individuals* in that group, who eventually will pass from this earthly life. This is a poor destiny to extend to a man made in the image of God, whose life does not consist in the abundance of things that he hath, even though he share an earthly paradise! It is the interpretation of the Church which offers to Jew and Gentile alike a destiny which surpasses all human expectations. "Behold, what manner of love the Father hath bestowed upon us, . . . Beloved, now are we the children of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as he is."[189] And God "will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God."[190]

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[189] 1 John 3:1-3.
[190] Revelation 21:3.

THE UNION SEMINARY REVIEW

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I. EXEGETICAL THEOLOGY.

A Companion to the Bible. *Edited by T. W. Manson, D.Litt., D.D.*, Rylands Professor of Biblical Criticism and Exegesis in the University of Manchester. New York, Charles Scribner's Sons. 499 pages and 3 indices. $5.00.

An admirable one-volume reference library for all serious students of the Bible has been put together by a group of British scholars whose names are indicative of the high quality to be expected: W. O. E. Oesterley, J. W. Jack, H. Wheeler Robinson, C. H. Dodd and others. Five dollars may seem like a good deal for one book, but considering the wide range and high reliability of the material here offered, the book is a bargain. A young minister might well make this the foundation of his Bible-background reading for years. Part I deals with the Book itself, the nature and authority of the Scriptures, the Biblical languages, and introductions to the two Testaments as well as to the Apocrypha and Pseudepigrapha. Part II deals with the land and the people: geographical and other information about Palestine and Asia Minor, Biblical archaeology, and an outline of the history of Israel. Part III sets forth the religion of the Bible, not only such well-known fields as the religion of Israel and the teaching of Jesus but less familiar ground such as angelology and demonology, the scribes and the law (this last by a Jewish contributor). The general point of view throughout is that "the primary and vital interest of the Bible is that it records the authentic word of God." K. J. F.

The Incomparable Book. *By Newman Watts.* American Tract Society, New York. 251 pages. $1.50. To the author, a London journalist who has been writing many Christian articles during the war months, the Bible is an incomparable book because of its human interest, its literary grandeur, its sublime interest, its perfect unity, its amazing accuracy, its remarkable experience, and in its challenge to modern men. Each of these topics is discussed fully in a chapter, except that the amazing accuracy of the book is developed in five chapters. Mr. Watts shows his familiarity with the Bible, with archaeology and with a host of writers whose words he quotes to splendid effect. His volume may emphasize matters of detail which some students may consider altogether unnecessary but it is a wonderful tribute to the Bible written clearly and forcibly. C. H. N.

An Old Testament Primer. *By Walter Evans Cooke.* Fleming H. Revell Company, New York. 96 pages. $1.00. The widespread ignorance and neglect of the Bible, especially of the Old Testament, have led the author to prepare this Introduction to the Old Testament for the *average* man. He has given a brief sketch of Hebrew history and of the contents of the Old Testament books in their setting and with an emphasis on their message for today. The author has done a difficult task well and

the book will be helpful to all readers who do not have the background to wade through more critical works. H. S. T.

LAMP UNTO MY FEET. *By E. Norfleet Gardner.* Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. 143 pages. $1.00. The first volume in a contemplated series of Bible studies, this book contains twelve "essay-sermons" on the first twelve books of the Bible, one sermon on each book. As the author states, he has attempted "to discover in them the chief events and leading ideas of the authors," to show "that God was directing the stream of progress in olden days," and that He has, in these books, a message for our day. The sermons are not academic synopses. There is no labored attempt to "crowd" all the incidents of a book into the short space of one sermon. Nevertheless, these practical sermons do succeed, in a fresh and interesting way, in giving the reader a bird's-eye view of the whole Biblical scene. J. B. C., Jr.

A COMMENTARY ON EXODUS. *By Herman J. Keyser, B. D.* Zondervan Publishing House, Grand Rapids, Mich. 451 pages. Price $3.50. The author was a student both in General Theological Seminary and at Temple University. For this reason his book has the rough hands of Esau but the winsome voice of Jacob. He adopts in general the critical dismemberment of the books of Moses but moves to less radical ground in dating the origins of the various parts. He accepts the more moderate views of recent scholars, for example, that the Priest Code is the oldest of the documentary divisions, representing a line of tradition from Israel's earliest period onward. His views are assertive of more dependable historical values than were admitted by older, radical critics. The author is mistaken in his assertion that "nowhere in the Pentateuch itself is the authorship of any of the books ascribed to Moses." At the moment of writing his eyes were shut to the positive declarations of Exodus 24 and Deuteronomy 31.

The commentary follows closely the chapter headings. A help to the reader would have been the printing of chapter and verses under discussion at the top of each page. A wide and rich amount of helpful comment fills the book, although the arrangement for ready use is not the best possible. The final sections of the books are given scant space. Chapters 35 to 40 are given only twelve pages, the details of the tabernacle building having already been discussed in the Divine specifications of chapters 25-31. In the final twelve pages the author presents a strong, worthy case in defense of the historical fact of the Tabernacle and its appointments, so generally discredited by the earlier radicals.

The book of Exodus is of great importance as the source-book for Israelite origins and institutions. Interest in it has been much quickened. The volume under review is heartily commended to readers, both for its interpretative and corrective service. E. M.

THE PSALMS: Translated with Text-critical and Exegetical Notes. *By W. O. E. Oesterley.* The Macmillan Company, New York. 2 volumes. 599 pages. $8.00 per set. This set, which is in its own words "a full length Commentary on the Psalms," will go far toward meeting the need that has long been felt by Bible students for such a work and is certain to enjoy wide use. The author, Professor Oesterley, is well known among contemporary Biblical scholars, works on various Old Testament and kindred subjects both from his pen alone and in collaboration with Professor T. H. Robinson (of the latter of which the useful *History of Israel* (Oxford, 1934) needs hardly be mentioned) have already placed his name bofore the American public.

This commentary proposes to meet the needs both of the advanced student and the general reader, and in this difficult undertaking it succeeds admirably. The plan followed in treating the material is worthy of especial praise. The first hundred or more pages of Vol. I are devoted to a series of chapters, some of them by Professor Robinson, which provide a much more adequate introduction than is unfortunately the case with many commentaries. There are, among others, useful chapters on the Origin and Growth of the Psalter, the Forms of Hebrew Poetry, the Psalms and the Literatures of the Ancient East (which might perhaps have been bettered by reference to the Ras Shamra material) and on the Theology and Religious Teaching of the Psalms.

The treatment of the individual psalms, which consumes the remainder of the space, is equally felicitous. Each psalm is taken up and an introductory paragraph given, followed by a translation of the text with emendations and critical notes; then there is a verse-by-verse exegesis and finally a paragraph on the religious teaching of the psalm which should prove suggestive of homiletical material as well as useful in a devotional study. Naturally, the reader will not like the treatment of some psalms as well as others. Nor is the author's translation possessed of the beauty of the King James Version. But both rendition and comments are often suggestive, and the emendations made in the text—at best a parlous business and one likely to come out almost anywhere—are frequently sound and helpful to the understanding. On the whole the treatment is thorough, stimulating and cast in a most usable form.

On most points the reader will approve of Professor Oesterley's position. Wisely eschewing attempts to date the individual psalms too closely and to reconstruct the conditions under which each was written, he concerns himself more with the functions for which they were designed. He recognizes that most of them have a long literary history, in many cases reaching back, as far as form and imagery is concerned, to Canaanite and Babylonian models. But he also recognizes the great gulf, from a religious point of view, which separates the Hebrew psalms from the poetry of the other peoples, the Hebrew usage having refined or re-interpreted such crude concepts as it took over to suit the needs of a far loftier theology. The

reader, too, who is accustomed to link many of the Psalms with the name of David will be pleased that the author maintains that the use of sacred poems must have been a part of Hebrew ritual from the beginning, a conclusion which permits one to believe in a wide use of the psalm in David's day. The reader will further be pleased that, while Professor Oesterly concedes that many psalms are post-exilic—at least in their present form—he flatly rejects the view that any of them are of Maccabaean date.

The reviewer, however, does not feel that Professor Oesterley can be entirely followed in his paragraph on the Doctrine of God in the Psalms (cf. especially p. 74). He states that pure monotheism is but rarely taught (indeed he lists but two sure passages) and that for the most part, while Jahweh is everywhere exalted above all gods, the existence of other gods is not denied. He lists a string of passages in support (p. 74). On the surface the author would seem to be justified but it appears to the reviewer that his position is inconsistent both with his own view of the development of the Psalter and with reality. The reviewer is aware that most scholarship holds that pure monotheism came late to the Hebrews through the prophets of the eighth and seventh centuries B. C.,—a position which he is by no means ready to concede except so far as popular usage is concerned—but it seems to him that even this does not justify the author's statement. The psalms have a long literary history and did not reach their present place in the canon until well after the Exile, by which time the work of the prophets—if so be that monotheism came by them—had borne its fruit; a fact which Professor Oesterley recognizes in other connections (cf. pp. 82, 89, etc.). So in any case by the time the Psalms were collected in their present form, Hebrew theology was certainly monotheistic. It would seem surprising that with so many psalms assigned to a post-exilic date when, as all agree, monotheism reigned supreme, that only two unimpeachably monotheistic passages can be found in the whole Psalter!

It seems to the reviewer that the tenacity of figures of speech and imagery has not been properly related to this question. Certainly the psalmists mention other gods, allusions which in the "pre-history" of the psalm, if you like, could have meant something, but to the psalmist need have meant no more than would a reference on the part of a modern Christian to the gods of the Congo. It is necessary to grasp the distinction between a genuine polytheistic utterance or mythological belief and an inherited and conventionalized form of expression quite devoid of its original meaning. In other words, it is necessary to understand the living sense in which words are used.

This criticism and others, however, do not detract from the general excellence of the book. It is not too much to say that it is the most useful work on the Psalms to appear in English in recent years. It will take its place beside Briggs, Kirkpatrick and other much used, older commentaries on the shelves of many Old Testament students. J. B.

THE BOOK OF PSALMS ACCORDING TO THE EASTERN VERSION, TRANSLATED FROM THE ORIGINAL ARAMAIC SOURCES. *By George M. Lamsa.* A. J. Holman Company, Philadelphia. $1.50. The purpose of this book is to introduce to the general public the contribution which the ancient Syriac version of the Old Testament has made to a better understanding of the Psalms. The author follows the King James Version in his translation except where changes in the text are made and these are noted at the bottom of the page except in minor instances. The author's idea is a good one, but unfortunately his loyalty to the King James Version in form and translation fails to bring out the full contribution of the Syriac text. The short Introduction, in which the author explains the similarity between the Hebrew and the Aramaic dialects, is disappointing. However, students of translations will find the book helpful. H. S. T.

THE OTHER SIDE OF THE JORDAN. *By Nelson Glueck.* The American Schools of Oriental Research, New Haven, Conn. 208 pages. $2.50. The extraordinarily interesting and important explorations which Professor Glueck has carried on throughout the whole of Transjordania, particularly those parts which through much of Old Testament history comprised the kingdoms of Moab, Edom and Ammon, together with his excavations at Ezion-Geber, Solomon's seaport and copper smeltery on the Red Sea, have more than once been featured in the daily press and in various periodicals. Few readers of this REVIEW have not heard of them. Unfortunately, however, for the general public, no full yet popular account of this work has heretofore been available, previous reports have been mostly of a much more technical nature. (Cf. especially the Bulletin of the American Schools of Oriental Research Nos. 63-69, 71, 72, 74, 75; and the Annuals of the same, Vols. XIV, XV and XVIII-XIX, the last of which was reviewed on these pages in the April, 1940, issue.)

Here at last is a full account of Professor Glueck's work up to the present (a further campaign was carried on at Ezion-Geber this year in spite of troubled conditions), designed expressly for the needs of the interested layman. The book is simply written, seasoned with humorous anecdote and human touch yet nowhere is scientific exactitude sacrificed. And the matter dealt with, it may be repeated, is of such extreme importance for the cultural history of Palestine and the surrounding lands—and hence for the proper understanding of the Old Testament—that no serious student of the Bible can afford to be uninformed concerning it. Professor Glueck deserves all praise for his contribution to the Biblical sciences, and this latest book from his pen is to be highly recommended. J. B.

THE GOSPEL OF THE KINGDOM. *By Frederick C. Grant.* The Macmillan Company, New York. 204 pages. $2.00. "It is our thesis that the basic and fundamental and genuinely historical teaching of Jesus had to do with an earthly kingdom—that is, an earthly realization of the Reign

of God—which Jesus expected to see established in Palestine (and everywhere on earth) in his own lifetime," so writes Dr. Grant in his opening chapter. Such a presentation is especially needed now to neutralize the over-emphasis upon apocalyptic eschatology since Schweitzer's *Quest of the Historic Jesus* and to rebuke the vague transcendentalism of Barth. The argument rests upon the earliest *oral* interpretations of Jesus as a prophet proclaiming the Reign of God as did the great prophets of the Old Testament. It finds support in the popular movement inaugurated by Jesus (apart from the Apostles and the Church) which constituted such a threat to provincial tranquility that he was condemned by Pilate as a dangerous agitator (Luke 23:2). There is much that is fine in the book, though it is frequently quite technical and sometimes confusing and difficult to follow. One could wish that Dr. Grant had been able to maintain his thesis without resorting to such a radical and equivocal "editing" of the written sources of our gospels (Q, Mark,, L. and M.) and the even more doubtful reconstruction of the oral sources upon which these are based. On one page (p. 72) the reviewer counted no less than five expressions of conjecture (perhaps; apparently; no doubt, etc.). In the author's opinion, the recognition of Jesus as Messiah, and the use of the titles "Son of Man," "Son of God," "Servant of Jehovah" are all read back into His simple prophetic life after the experience of the resurrection and were incorporated in various strands of oral interpretation. If Jesus was as unique a person as Dr. Grant himself maintains, He must have given due consideration to these elements in the Old Testament as well as to its message of the Kingdom of God. Dr. Grant is at his best in his descriptions of the social and political environment of first century Palestine. D. M. C.

THE FIVE INTERPRETATIONS OF JESUS. *By Abraham M. Rihbany.* Houghton Mifflin Company, Boston. 116 pages. $1.75. The author of this beautifully bound book has recently retired after thirty-five years of service as an Unitarian minister in Toledo and Boston. The fact that its author is an Unitarian and the fact that its title is "Five Interpretations of Jesus" suggest to us something of its nature. If you want to understand the book, read the last chapter first and then you can decide whether you want to read the rest of it. There are five chapters: Jesus of Nazareth—The Prophet; Jesus of Bethlehem—The Messiah; Jesus of Antioch—The Word; Jesus of Nicea—The Deity; and Jesus of the Modern World—The Brother and Guide.

The author is a thorough-going liberal and subscribes to the extreme critical views. He gladly acknowledges it and no reader of this book would contradict him. Such statements as the following are enough to indicate the tenor of the book: "He (i. e., Jesus) made no claim . . . that he was God's only Son." "Jesus' going from Galilee to Jerusalem . . . was . . . a miscalculated adventure." "Up to the time of David . . . the Hebrews had no thought of a Messiah." "Paul stands in history as

one of its greatest men. Yes, but to us, the children of this age, he shows weakness in his interpretation of Christ." "The Bible is a human book—the Word of Man about God." "Jesus was no . . . miracle worker." He holds to a purely evolutionary interpretation of the Bible and of religious faith. He informs us that "Protestantism is fast becoming Unitarian, and, as fast, the old orthodoxy is declining. In proportion, Jesus of Nazareth is increasing, and the supernatural Christ . . . is decreasing." The author is entitled to his own views, but we can be equally entitled to ours, and thousands will say today that he is hopelessly behind the times and altogether wrong in his judgment. The reader will find many pages of this book uncut. It will hardly be worth the effort to cut them! J. A.

THE GLORY OF THE MANGER. *By Samuel Marinus Zwemer.* American Tract Society. 232 pages. $1.50. Out of one hundred and sixteen manuscripts submitted in the American Tract Society Prize Book Contest, this book was unanimously awarded the first prize. Those who read the book will confirm the judgment of the Tract Society and vote it one of the outstanding books of the year.

This is the thirty-eighth book from the versatile pen of this gifted author and scholar, for twenty-three years missionary to Arabia and Egypt and until recently Professor of the History of Religion and Christian Missions at Princeton Theological Seminary. It is a companion volume to a previous one from the same author which he called *The Glory of the Cross.* The subject is The Incarnation, "the greatest event in the annals of time," and "the greatest miracle in human history." The author treats "its historic setting, its implications and its lessons."

Historically the Incarnation is shown to be fully accredited by Old Testament Prophecy, by New Testament writers who are honest and credible witnesses and even by the testimony of pagan writers. Doctrinally the Incarnation implies the Deity of Christ and the Atonement. Its only reasonable explanation is found in the true Deity of the Babe in the Manger, who "became flesh and dwelt among us" that He might, through His vicarious death, "save His people from their sins." Practically the Incarnation gives us our only adequate basis for belief in the Fatherhood of God and the Brotherhood of Man. "Christ came to destroy race barriers and race hatred. He gave womanhood its place, childhood its rights, the slave his freedom, and the barbarian welcome."

Dr. Zwemer makes amazing and effective use of poetry in this book, quoting in whole or in part from eighty-three poems. These quotations are taken from poets ancient and modern, well known and obscure, from George Herbert and Giles Fletcher to John Drinkwater and Amy Carmichel.

The Christian who reads this book will be helped to a better keeping of Christmas. The minister who reads this book will be enabled to lead his people to a better celebration of the Birth of Christ. R. A. L., Jr.

THE INNKEEPER'S WIFE. *By Phebe Ann Clarke.* Fleming H. Revell Company, New York. 47 pages. No price given. In this story the authoress has imaginatively sketched in story form the life of the innkeeper at Bethlehem and his wife. The center of interest revolves around the life of the young couple at Bethlehem, as the author portrays their joy at the birth of a son, their grief at his untimely death, the resultant bitterness in the heart of the young mother and the ultimate peace which she found as she ministered to another mother who had brought forth her first-born son and laid him in a manger because there was no room for them in their inn. It is a sweet, simple story, well done, and it might readily be adapted for Christian dramatization. J. B. C., Jr.

UNDERSTANDING THE PARABLES OF OUR LORD. *By Albert E. Barnett.* Cokesbury Press, Nashville, Tenn. 219 pages. $2.00. Dr. Barnett reminds us that the men who wrote our Gospels were active missionaries. Their interests were practical rather than primarily historical and the books they wrote were a form of preaching. We have in the parables then a rich source of homiletic material, which the author suggests we examine from four points of view: the thought sequence of the context; the meaning of the parable for the evangelist; the interpretation of the imagery and concepts of the parable; and the teaching point of the parable in the context of the ministry of Jesus. He proceeds then to turn these four lights upon the forty-three parables he finds in the text. The result is a scholarly contribution, suggestive more than exhaustive for the careful student. Dr. Barnett has served pastorates as a Methodist minister in Alabama and is at present a professor in Scarritt College for Christian Workers.

J. A. R., Jr.

CHRIST CRUCIFIED. *By K. Schilder, Ph.D.* Translated from the Dutch by Henry Zylstra. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. 561 pages. $3.00. This noteworthy book will have great interest and value for any slow and thoughtful reader who peruses even an occasional chapter. An orthodox Dutch Calvinist has made a sustained effort to catch the fine points of the crucifixion records. Although the translator has a few idiosyncrasies and uses the queer Holland-American misplacement of "not only" (p. 233); although the author inclines more to dogmatics than to exegesis; and although he robs the first saying on the cross of all its sweetness, making it comb without honey: still most of Schilder's suggestions are worth being thought about. Some of his positions may seem extreme or untenable but almost all are deep. And it is plain that the book is based on long study, on prayer and meditation and on a profound Christian experience. W. T. R.

SEVEN NEW TESTAMENT CONVERTS. *By W. B. Riley, A.M., D.D., LL.D.* Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 110 pages. $1.00.

Intended as a sequel to his popular *Seven New Testament Soul-Winners.* Dr. Riley considers the conversion of seven individuals in the New Testament, demonstrating the different ways by which men and women are led to saving faith in the Lord Jesus Christ. Since we are laying such emphasis on evangelism now, this book will make interesting and profitable reading for our laymen, who should be soul-winners. It is a needed corrective to many who are inclined to pour all men through the same mold of experience in bringing them to Christ. J. S. A.

THE GREATEST OF THESE. *By Frederick Pinch.* Fleming H. Revell Company, New York. 183 pages. $1.50. This book purports to be an exposition of the thirteenth chapter of First Corinthians. At first the reader will probably be disappointed, for the book is not an exposition in the usual exegetical sense. First impressions suggest more garnish than meat. But as he proceeds the reader will discover that the book is an epigrammatic commentary rather than an exposition. One pithy statement follows another in staccato succession until the reader's pencil is dulled with underlining. Illustrations abound. The author's expositions are not designed to be preached but to stimulate preaching. J. B. C., Jr.

GOD'S GRACE IN GALATIANS. *By Clarence A. Marlin.* Fleming H. Revell Company, New York. 118 pages. $1.00. The author has this to say of his work: "This verse-by-verse study is offered to those interested in the questions of Law and Grace as they affect every-day life." He goes through the epistle to the Galatians and gives some explanation and devotional comment on each verse. A student who has access to the scholarly works on Galatians would find little or no profit in this little book. The author says that he "has spent more than thirty years in various phases of Christian work," but his little book does not seem to indicate that he has had much technical training in the languages or science of exegesis. His work is thoroughly sound and evangelical. It may be of real profit to a layman who wants to know somewhat more about this important little epistle and may give a few sermonic hints to a minister. S. A. C.

II. SYSTEMATIC THEOLOGY

THE PHILOSOPHY OF PHYSICAL SCIENCE. *By Sir Arthur Eddington.* The Macmillan Company, New York. Pp. ix, 230. $2.50. The writer must begin this review with the frank admission that he is not capable of discussing a book like this. Such an admission is not too humiliating, indeed, since only a man who has had advanced training in science and mathematcs as well as in philosophy could do it justice. This statement might be taken to mean that this is not a book for the ordinary minister or lay reader. By no means! It is a book supremely worth wrestling with; and any man who makes the effort will receive a reward, even

though there may be much in it that will elude him. That a new type of philosophic thought, based largely on scientific knowledge, is beginning to emerge is evident to all who have done much reading of late in either philosophy or in science. The one point this review is concerned to make is that it behooves ministers who would understand the mind of their age, and particularly our younger ministers who are entering into a period more completely and truly scientific than the pseudo-scientific past, to know something about this emerging philosophy. For this understanding, Eddington's books are essential, especially *The Nature of the Physical World, New Pathways in Science* and the present volume.

This book is a landmark in the development of scientific philosophy. Eddington's first major book for the general public, *The Nature of the Physical World,* was a pioneer performance. Few books since have added much to it. Now, as in *New Pathways in Science,* Eddington himself makes a definite advance. He himself is changing from a scientist interested in philosophy to a philosopher building on science. The philosophy developed here he calls "selective subjectivism" and the special field of the book is scientific epistemology. It is built on his persistent belief that physics is concerned with the correlation of experience and not with the literal description of an absolute world. The knowledge attained by physics is subjective and selective. There is an objective reality—Eddington must not be understood as denying that nor his skepticism as complete—but our knowledge of that reality is expressed in formulations which are not objective Laws of Nature but which have been imposed by our minds. So much he has always said. There are new elements, however, in this book, albeit they are technical rather than dramatic. There is first of all the recognition of the fact, not seen in his first books, that subjectivity must be carried on from large-scale physics into quantum mechanics. There is also, and this is more to the special point here, the author's reasoned conviction that the understanding of the nature of the knowledge which is sought, an understanding implied in the term "selective subjectivity," is a definite aid in the search for knowledge. The book unfolds the way in which scientific knowledge contributes to philosophy. The author does not fail to make clear again his faith in a realm of values. That, however, is not for us where the value of the book lies, for we have our certainties there. Its value is in its contributions to an understanding of the processes of knowledge. J. J. M.

A Philosophy of Religion. *By Edgar Sheffield Brightman.* Prentice-Hall, Inc., New York. 489 pages. $3.00. This able American philosopher, leader of the Personalistic School, has here added to his list of notable books a concise, scholarly, well-outlined text suitable for undergraduates. In its pages one finds an enlightening discussion of the nature of religious experience, the ways of knowing God, the arguments for the existence of God, the problem of good-and-evil, the nature of personality, the immor-

tality of the soul, the criticism of religion. The most controversial feature of the book is its sustained defense of theistic finitism, a view which the author shows to have a long and respectable history from Plato on down. "A theistic finitist is one who holds that the eternal will of God faces given conditions which that will did not create." There are "surd evils" which cannot be explained either as means to good or as implications of free will or as voluntary self-limitations on the part of God. This "surd evil" is not, as Plato taught, inherent in matter and outside God, but within God's nature as part of the Given. The Given is partly rational (the eternal, uncreated laws of reason) and partly non-rational (sense qualities, pain, suffering, the forms of space and time). The chief reason for locating evil within God's nature is that this gives a more coherent view of the universe than dualism. But since evil remains irrational or non-rational and gives God a kind of dual personality, the advantage of coherence seems to the reviewer rather thin. This highly un-Calvinistic doctrine of the Finite God is mitigated by speaking of God as "finite-infinite," infinite in time, space and goodness, finite in power since unable wholly to control the Given. The author pleads that this view is truer to the facts and also more inspiring than theistic absolutism, which he traces back (not quite accurately) to Aristotle. Though he has made one of the strongest cases for theistic finitism, the conception remains blurred and unconvincing, especially at a time when science is revealing the prodigious vastness of the universe. The treatment of the teleological and cosmological arguments is rather weak, that of personality excellent, as is also Dr. Brightman's concise refutation of Santayana, Dewey, Russell, Freud and other critics of religion. The viewpoint of the book is that of liberal Protestantism, the tone sincere and tolerant. D. M. A.

THEOLOGY AND MODERN LIFE. *Edited by Paul Arthur Schilpp.* Willett, Clark and Company, Chicago. 297 pages. $2.50. The sub-title, "Essays in Honor of Harris Franklin Rall," indicates the purpose of this book. Dr. Rall, who is Professor of Systematic Theology at Garrett Biblical Institute, completes this year his fortieth year of service in the Methodist ministry and his twenty-fifth year at Garrett. His influence has been widespread and his circle of friends large. Following a short biographical sketch, eleven of his friends, colleagues and former students each contribute a chapter on some phase of modern thought. Since each man was free to choose his own subject, there is no particular unity to the volume beyond the fact that the writers share with Dr. Rall what may be called the liberal viewpoint in theology. It is not a particularly important book although there are some splendid chapters and the book is on the whole capably done and worth reading. There is no space to mention all contributors. The chapter on immortality is by a Jewish scholar, S. S. Cohon. F. C. Grant has a very interesting chapter on the significance of the critical study of the Gospels for religious thought today. After Brunner's *Man in Revolt,* A. C.

Knudson's contribution to the Christian doctrine of man seems rather superficial. Bishop McConnell's discussion of the problem of evil is suggestive rather than satisfying. One of the best chapter's is E. W. Lyman's survey of the realistic movement in religious philosophy. J. J. M.

FREEDOM UNDER GOD. *By Fulton J. Sheen.* Bruce Publishing Company, Milwaukee, Wis. 265 pages. $2.25. One of the ablest Roman Catholic preachers in America here sets himself to the task of clarifying the term freedom for the man in the street. In the form of addresses over the Catholic radio hour, much of this material has already been gratefully received by millions of Americans—and this is as it should be. For this is much more than just another book of sermons. It is, on the whole, the kind of trumpet blast that more preachers of all faiths ought to be sounding—if it isn't too late!

Animated chiefly by a passion for exposing the sins of Communism, Monsignor Sheen attacks his foe with all the ardor of a St. George out to slay the dragon. In disposing of Marxism he does a good popular job, but modern Russia is far from being the only enemy of liberty at which he flings the spear of his incisive and analytical mind. Practically all varieties of counterfeit freedom—political, economic, and spiritual—are vigorously assailed, usually with a combination of smashing argument, telling illustration and vivid language.

Despite his intellectual balance and broad social sympathies, however, the author is sometimes annoyingly dogmatic and illogical. In straining after cleverness now and then he succeeds only in being flip, and his cocksureness amounts at times to conceit—to one Protestant, anyway! On the matter of sex, Father Sheen seems strangely mediaeval even for a member of the Catholic hierarchy. At points he appears to regard sex as a kind of biological bait, a divine snare for trapping unwilling bohemians into the duties of parenthood. And certainly if his Church "teaches that consecrated chastity is higher than the married state," this seems to be building pretty heavily on a single statement of St. Paul's!

Though a vital aid for a day of confusion, the book should be read critically and discerningly. For Monsignor Sheen knows much more about the limitations of freedom than the limitations of the Catholic fathers.

J. H. M., Jr.

WHO IS THIS KING OF GLORY? *By William Hallock Johnson, Ph.D., D.D.* American Tract Society, New York. 217 pages. $1.50. The theme is The Son of God. Six chapters deal with the witness of the New Testament that Jesus is the Son of God; the rest of the book with the bearing of this great fact upon Christian Doctrine, Experience, Ethics, etc. It is a fairly popular but substantial and scholarly discussion of subjects that lie at the very heart of Christian theology and life. And the whole discussion is based upon a thorough and reverent study of the Scriptures.

Dr. Johnson shows familiarity with recent critical and theological thought but his conclusions are eminently conservative. It is a book that confirms faith, quickens devotion and zeal and gives one a more assured hope of the full triumph of Christ's Kingdom. The author feels that the truth which he is presenting is especially needed by the world just now. Dr. Johnson is President Emeritus of Lincoln University, Pennsylvania.

J. D.

MODERN MAN AND THE CROSS. *By John C. Schroeder.* Charles Scribner's Sons, New York. 168 pages. $1.50. In this arrestingly written book by the Professor of Homiletics and Pastoral Theology at Yale Divinity School the cross is approached from ten different points of view: as the symbol of Christianity, as an event in the lives of good men, and as it relates to man's history, God, human personality, human goodness, man's wisdom, the Church, the evil men do, and man's salvation. The author's incisive portrayal of modern man reveals his homiletical gifts, while his presentation of the cross discloses his theological embarrassment. Unable to accept the view of the atonement held by our fathers, he has not yet discovered anything compelling to take its place. As a result the book impresses one more with the needs of modern man than with the capacity of the cross to meet them.

J. N. T.

DID JESUS RISE FROM THE DEAD? *By Alexander Thomson, B.D.* Zondervan Publishing House, Grand Rapids, Mich. 144 pages. $1.00. This is a valuable book to add to your literature on the central fact of the Christian faith, the resurrection of our Lord. While the author, the pastor of the Mt. Pleasant Road Baptist Church of Toronto, makes no claim to great originality in the treatment of a subject that has been often discussed, nevertheless his concise and helpful arrangement of the material affords a ready and illuminating guide to a clearer understanding and firmer faith in that which the Scriptures teach concerning the subject. "The plan followed in the book is simple and logical. Beginning with the death of Christ, then noting the fact of the empty tomb, with certain theories propounded in explanation thereof, the evidence for the resurrection is viewed as it comes from the testimony of the witnesses; certain things pertaining to the witnesses themselves are mentioned; the result and significance of their testimony are shown; and attention is drawn to the nature of the Scripture record, in which information concerning these things is found; and the final chapter contains the conclusion of the whole matter." It is needless to say that such a study, reverently made, leads to a very positive affirmation.

J. S.

THE HOLY SPIRIT. *By Rev. Wick Broomall, Th.M.* The American Tract Society, New York. 207 pages. $1.50. Here is a clear, logical, Scriptural presentation of the teaching of the Christian Church concern-

ing the person and work of the Holy Spirit. The work of the Professor of Greek, Hebrew, and Apologetics at Columbia Bible College, it was the Third Prize manuscript in the 1940 Prize Book Contest of the American Tract Society, and when one reads the book one sees at once why it received this high recognition. This reviewer has seen no more sane, thorough, non-controversial but positive exposition of the Bible teaching on this important subject. It would be well for all our ministers to get it and preach it, for we have not proclaimed this truth as we should and many believers have no firm understanding of it. Scriptural quotations are generally made in full, which is a help to the inquiring reader. An appendix includes some of the richest of the hymns of the Church on the person and work of the Holy Spirit. J. S.

THE HOLY SPIRIT. *J. C. Massee, D.D.* Fleming H. Revell Company, New York. 144 pages. $1.25. Several persons have inquired recently for a good book on the subject of The Holy Spirit. Here is the book to give them. Anyone who works through it carefully, looking up the Scripture references, will have a thorough knowledge of Bible teaching on this much neglected and most important subject. And no one can study it prayerfully without having his spiritual life quickened and deepened. It avoids on the one hand the excesses and abuses of certain holiness groups and on the other the fallacies of the liberals who explain away the personality and deity of The Holy Spirit. Particularly fine are the chapters on "The Holy Spirit and Evangelism," "The Holy Spirit's Gift of Tongues" and "The Holy Spirit and Us." There are some minor flaws in the book—a treatment of the race problem that leaves something to be desired, a distinct slur on creeds, a bias for the immersionist theory of Baptism—but on the whole it is a splendid piece of work. R. A. L., Jr.

BUILDING THE CHURCH. *By Mark Allison Matthews.* 193 pages. American Tract Society. $1.50. This is one of the books published by the American Tract Society as a result of the 1940 prize book contest to secure outstanding books on essential evangelical doctrine. The book did not rank among the top three but was considered of sufficient value to print. The author's death since he prepared the manuscript makes it a posthumous contribution of the conservative estimate of the place and program of the Christian Church. Dr. Matthews was born in Calhoun, Georgia, served a pastorate at Jackson, Tennessee, and went from there to become pastor of the First Presbyterian Church in Seattle, where he did his greatest work, leaving the church at his death the largest Protestant church in the world.

This volume is based on Christ's statement of Peter, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." Perhaps the author the more clearly states his view of the Church in his chapter entitled: "The Church is a Divinely Created Organization" and

presents the four essential doctrines of Christianity upon which the Church is built. These are: (1) the Virgin Birth, (2) the Crucifixion of Christ, (3) the Resurrection of the body of Jesus Christ, (4) Jesus came for a definite purpose, namely, to establish His Father's Kingdom. Near the close of his book he says: "If the Church spent more time on her knees and in her secret prayer closet, she would cause the forces of hell to fall away faster and the gates of hell would be closed more quickly."

R. C. L.

CONVERSION. *By W. P. Paterson, DD., LL.D.* Charles Scribner's Sons, New York. 209 pages. $2.50. It was my privilege to hear these lectures as they were given on the Sprunt Foundation in 1931. I have found it both interesting and profitable to read them in the quiet of my study. W. P. Paterson was one of the great men of Scotland. These lectures reveal the brilliance of his style and the amazing range of his knowledge of the whole field of religious thought. They give, as Professor Curtis says, a study of the remaking of souls to a world that is in dire need of regeneration. The closing chapter has been revised and in it there is some attempt to bring the book in line with the religious situation today. But it must be said that on the whole the book breathes the atmosphere of an age that is not our age. It is refreshing just because of its detachment from the present situation, but the book as a whole knows nothing of a Britain whose continued existence is called in question or of a Christianity that is engaged in a life and death struggle with the demonic forces of the modern world.

H. R.

FORGIVENESS. *By Paul Lehman.* Harper and Brothers, New York. 234 pages. $2.00. This book is an exposition of Karl Barth's doctrine of forgiveness. It opens with a historical survey in which the devastating effect of the period of the Enlightenment on the Protestant doctrine of forgiveness is analyzed. The writer shows a remarkably clear grasp of the contemporary religious situation. He has a sympathetic understanding of Barth's position in which forgiveness is set forth as the creative act of God. The position of Barth has very much in common with the position that is defined in our catechism in the answer to the question, What is justification? There is a danger, however, that in Barth's attempt to exalt the activity of God in forgiveness there will be a failure to recognize that capacity of man to hear—or not to hear—the word of God which to Brunner is the essence of the image of God in man. We must not state the message of forgiveness in such a way that men are relieved of all responsibility for their reaction to it. Dr. Lehman recognizes this danger in his closing chapter, a chapter in which he tries to guard against annihilation of man that is involved in some of Barth's thought. All in all this is a very fine volume. It is concerned with "the central issue of

Christian theology." And it gives evidence of the constructive thinking in theology that is being done by some of the younger men in America.

H. R.

THIS ABIDING CREED. *By Frederick W. Backemeyer, D.D.* Zondervan Puplishing House, Grand Rapids, Mich. 125 pages. $1.00. Here is a book on the Apostles' Creed that is what its sub-title claims it to be, "unconventional sermons." They are the fresh and vital messages of the pastor of the First Presbyterian Church of Gary, Indiana, to his people. As Dr. John Timothy Stone says of him in his introduction, "The author has not endeavored nor claimed to present an exacting study or argument, but has sought to clarify thought and awaken new enthusiasm for this far-reaching and all-embracing statement of our universal belief." At times the author's exegetical basis seems to this reviewer to be somewhat weak, and in his discussion of the oft-omitted clause, "He descended into hell," he seems to lean toward the gospel of a second chance, though this is not definitely advocated. The author's chapter on "the Holy Catholic Church"—a clear delineation of the Roman Church—is splendid. That on "the communion of saints" is also fine. Very few books that one reads on the Creed have covered every phrase and clause. This volume lacks any mention of the second coming of Christ except in so far as the fact of the final judgment itself is discussed. J. S.

NATURE'S REVELATION OF GOD AND THE BIBLE SUPPLEMENT. *By Evangelist Thomas H. Nelson.* American Tract Society, New York. 207 pages. $1.50. The American Tract Society recently held a Prize Book Contest "for the purpose of securing manuscripts that would aid clergymen and thoughtful laymen in meeting certain objections to the fundamental doctrines of evangelical churches of all denominations." This volume is not one of the three prize winners but it was thought worthy of being published by the A. T. S. Says the author in his preface, "Gross atheistic propaganda under varied disguises has boldly invaded many of our colleges and universities and even Christian pulpits and church magazines. This places a responsibility on Christians to be awake and well founded in the faith." The volume is an effort so to portray scientific findings—God's revelation in the physical universe—in the light of the Scriptures that no conflict is evident. As might be expected the presentation is simple and conservative. Some matters considered are no longer "problems."

S. J. L. C.

CHRISTIAN FAITH AND THE SPIRIT OF THE AGE. *By Clarence Edward Macartney, D.D.* The American Tract Society, New York. 236 pages. $1.50. The inspiration of the Bible, Christian Ethics, the Atonement and the Life Everlasting are considered in this book in the light of present-day thought and trends. The author, a staunch conservative, makes a

vigorous defence of the conceptions and beliefs that belong to historic Christianity. It is an effective piece of popular apologetics, written in an interesting style. At the same time the Christian faith is set forth in a way that stirs the heart. There are a good many typographical errors which the proof-reader should have caught, and the author needs to verify his poetical quotations. This book won second prize in the American Tract Society's recent contest. J. D.

THE FAITH BY WHICH THE CHURCH LIVES. *By Georgia Harkness.* The Abingdon Press, New York. 161 pages. $1.50. The Madras Conference has inspired several volumes by some of our younger theologians (such as W. M. Horton's *Can Christianity Save Civilization?* and H. P. Van Dusen's *For the Healing of the Nations*), each with a distinct approach and value. Miss Harkness' book takes its title from Section I of the Madras Reports and endeavors to state in simple and vital language the basic convictions of the Christian church. These convictions are Jesus, as Lord and Saviour; the Church, as Builder of an ideal world community; and God, as Creator, Judge and Redeemer. The treatment is far from complete, as Miss Harkness admits, but is clear and stimulating. In the course of these five chapters, which were first given as lectures at De Pauw University, the author injects many tantalizing and sensible remarks on a variety of subjects, including requirements for authoritative preaching, natural theology, democracy, evangelism, pacifism, etc. This is not one of Miss Harkness' best books, nor does it live up to its title, but it is a book that will add some genuine gold to one's spiritual treasure. D. M. C.

III. HISTORICAL THEOLOGY

CHRISTIANITY GOES TO PRESS. *By Edgar J. Goodspeed.* The Macmillan Company, New York. 115 pages. $1.50. Dr. Goodspeed is so well known that the informed reader knows rather well what to expect from him. His scholarship is always of the highest rank; in this particular book he is especially at home and can speak with authority. The book is very interesting and easy to read. There is very little that is really new to one who is familiar with some of Professor Goodspeed's former books but there is a real value in seeing his development in detail of a theme that is so important to him in his reconstruction of the origins of the New Testament. Of course Dr. Goodspeed holds certain critical views with which most of the readers of the REVIEW would disagree, but it is the belief of this reviewer that Goodspeed's general thesis could just as well be held by conservative critics. The publication of Luke-Acts, whether early or late, could have given rise to the collection of the Pauline corpus, whether it had nine or thirteen letters in it. Then reflections could be seen in the letter corpus of Revelation and Ignatius and

the assembling of the Catholic Letters, whether we adopt Goodspeed's views of date and authorship or not. The author does make a most striking survey of the literary activity of Christianity from the first century to the present. Christianity was a literary, a writing and publishing religion, at least from the time of the Gospels; few of us realize the extent to which that is true. Any student who is interested in the history of the transmission of the Bible would read this little book with much profit.

S. A. C.

PIONEERS OF THE PRIMITIVE CHURCH. *By Floyd V. Filson.* The Abingdon Press. 194 pages. $2.00. The author is Professor of New Testament Literature and History in the Presbyterian Theological Seminary, Chicago. The purposes of this study of the early Church are stated by the author as follows: (1) "The main object is to study the character and estimate the significance of the key men in the Primitive Church." (2) "To clarify the relationship which existed between the Primitive Christian Movement and Judaism." (3) "To trace the process by which the Christian Movement made the transfer from the Jewish homeland and thought-world to Gentile lands and ways of thinking." (4) "To throw light upon the evolution of Church organization." (5) "To point out the significance of the discussion for modern Christian living and leadership." The key men are Peter, Stephen, Barnabas, Paul and James—the brother of the Lord. The study is thorough and as the same time practical. It shows a wide knowledge of books on the Apostolic age as well as the New Testament itself.

D. T. C.

THE GOSPEL AND THE CHURCH: A STUDY OF DISTORTION AND ITS REMEDY. *By Charles E. Raven.* Charles Scribner's Sons, New York. 256 pages. $3.50. Charles E. Raven, Canon of Ely Cathedral, England, and Regius Professor of Divinity at Cambridge University, is an outstanding figure in the world of religion and one of its most stimulating and vigorous writers. He argues in the present book that the impotence of Christianity in the present world crisis is due to its distortion in the early Christian centuries: particularly to its renunciation of nature, leading to the identification of religion with a crude type of supernaturalism; to its distortion of history, minimizing the earthly life of Jesus and the importance of man's effort toward world betterment; and to the institutionalizing of Christianity into a Church that separated the natural and the supernatural and removed Christ from contact with humanity.

These various distortions still bear their evil fruit, reflected, for example, in the bitter controversies that have broken out against the study of the natural sciences, against the application of historical criticism to the Bible and against the attempts to reform the social order or to alter the organization of the Church. It is Canon Raven's firm conviction that Christianity will recover its power when it corrects these inadequacies and

returns to the gospel adequate for all the needs of men, a gospel which accepts freely the discoveries of modern science, the method of modern historical research, which insists that no sphere of human activity is or can be purely secular, and which seeks to build in this present world a genuine Christian community.

The rich suggestiveness of Canon Raven cannot be indicated in a brief review. This is a book to be read and pondered by all thoughtful ministers seriously concerned with the Church and its present day mission. E. T. T.

CHURCHES AND SECTS OF CHRISTENDOM. *By Dr. J. L. Neve.* Lutheran Literary Board, Burlington, Iowa (orders should be sent to J. L. Neve, 1015 N. Fountain Ave., Springfield, Ohio). 634 pages. $3.50. The author of this volume endeavors to describe and characterize all church groups of Christendom not only in America but in other lands as well. Many years of lecturing on the subject have enabled him to produce a volume which is compact, conveniently arranged, sufficiently complete and of great interest as well as of great value.

Three books have appeared on the same subject in recent years, all, interestingly enough, by Lutherans. This book is in many ways the most valuable of the group. For one thing, the book is not an apology for Lutheranism; the author is objective in method, irenic in spirit. He recognizes values in Roman Catholicism, though one never forgets that he is a conservative, evangelical Christian. For a second thing, it gives a better-rounded, more realistic view of the various churches than any other volume I know. The author gives briefly the history of the various groups (the family arrangement makes for simplification), an exposition of the main theological tenets, the creeds, but also the present attitude toward those creeds, the important features of their worship, government and life. Each church, in other words, is treated as a living organism in the modern world. There are minor mistakes and some inadequacies, but the book as a whole and also in its details is excellent, as a text book, for reading and for reference. (The comparison of Lutheranism and Presbyterianism, the two major bodies of Protestants, is one of the best that this reviewer has seen.) E. T. T.

CHURCH AND STATE IN RUSSIA: THE LAST YEARS OF THE EMPIRE, 1900-1917. *By John Shelton Curtiss.* Columbia University Press, New York. 442 pages. $4.00. This book pictures the twilight of the Russian Church during the last days of the empire. It is a melancholy yet revealing story, derived almost entirely from the study of the original records and sources. There is no other book which deals so thoroughly with this important phase of ecclesiastical history. The facts, so dispassionately displayed, deserve the careful study not only of historical students but also of all Christian statesmen. By way of introduction the book contains

a telescopic view of the thousand years of the Russian Church from its inception in the tenth century to the beginning of the twentieth century. There follows a clear and detailed account of the economic, political and social relations and interrelations of Church to state, Church to people and factions of the clergy one to another.

By the opening of the century the Church had been reduced to an obedient servant of the state, a tool in the hands of its lay head, the Over Procurator, appointed by the Czar. It had become a commonplace that the intelligentsia were lost to the Church. In the sharp conflicts of the revolution of 1905, an increasing number of peasants as well as of urban workingmen were coming to feel that the Church as an institution and not a few of its individual members were following policies which were sharply opposed to what many of the public considered to be their own interest. For a time after the revolution it appeared that exponents of reform might infuse new life into the Church. But the forces of reaction were too strong. Many of the upper clergymen were exceedingly hostile to liberalism in all its forms, and they proved able to turn the organization of the Church to the support of the reactionary government. The evil influence of Rasputin which was felt at the end of the period was only the final stage of a protracted process of decadence. When the state collapsed in ruins the fall of the Church was inevitable.

As Michael T. Forinsky wrote in the New York Times: "Those who have been puzzled by the striking indifference with which 'Holy Russia' has accepted the 'godless' policies of the Soviet regime will find in Dr. Curtiss's book much to enlighten them." E. T. T.

THE PRESBYTERIAN CONFLICT. *By Edwin H. Rian.* Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. 342 pages. $2.00. Mr. Rian, one of the original founders of the Presbyterian Church of America (now the Orthodox Presbyterian Church) and President of the Board of Trustees of Westminster Theological Seminary, gives us here the story of the recent conflict within the Presbyterian Church U. S. A. as seen by members of his own group. There is a great deal of information here, real historical data that will be appreciated by any one who is interested in the recent happenings within our sister denomination. It is however a biased, *ex parte* statement, the viewpoint of a prejudiced participant, an apology for or justification of the organization of the Orthodox Presbyterian Church. A typical argument: "No 'Auburn Affirmationist' was appointed to the Commission [of fifteen members, appointed to study the spiritual condition of the Church], nor was any out-and-out member of the orthodox wing of the Church. It was evident [but no evidence is given] that this Commission was appointed to still the voice of objection which the 'Auburn Affirmation' had created." A committee is prejudiced because it does not see the facts as Dr. Machen sees them. A paper which seems very conservative to the average reader cannot be counted on to

defend the truth because it publishes an article to which no objection is offered except that it is written by an Auburn Affirmationist. Dr. Speer and Dr. Machen have two different conceptions of Christianity. The trial of Dr. Machen can be compared with that of Martin Luther before the Diet of Worms.

As the story proceeds Mr. Rian is forced to defend his associates and himself against the Fundamentalists who remained within the Presbyterian Church U. S. A., and also against the Dispensationalists who withdrew to form the Bible Presbyterian Church. But his main target is always the Presbyterian Church in the United States of America, an apostate Church, he holds, which has turned away from historic Christianity to another gospel which is no Gospel, a Church for which there is no hope. In the preface Mr. Rian sadly acknowledges that most of the other evangelical churches have fallen into the same error.

This book is history only in part but it should be read by ministers who are interested in the conflict in our sister denomination and who are concerned about its repercussions within our own. E. T. T.

THESE FORTY YEARS. *By Melvin E. Trotter, D. D.* Zondervan Publishing House, Grand Rapids, Mich. 120 pp. This little book is really a glimpse into Mel Trotter's heart. Not a finished literary product, not a connected autobiography, not even a continuous narrative, it is here a little and there a little out of a full heart, a heart unequivocally devoted to the Lord Jesus Christ. Mel Trotter was a sinner saved by grace, a city mission superintendent known all over America, an ordained preacher, a lover of those who are down but not yet out, a reclaimer of souls in the name of Christ he loved. Dr. G. Campbell Morgan writes of him in his foreword to this book, "To me he stands out as a wonderful illustration of how God can raise up, equip and use a man who is responsive to the divine will, and gives himself entirely to a great ministry within that will." J. S.

THE AMAZING STORY OF REPEAL. *By Fletcher Dobyns.* 457 pages. Willett, Clark and Colby, Chicago. $3.00. Rarely has there been such an unmasking of propaganda, even among the books of the post-war group, as is found in this amazing book about the amazing way in which the repeal of the prohibition amendment was effected by the money powers of the nation. Those of us who were part of the force dedicated to the cause of temperance and who thought that a great victory had been won when the eighteenth amendment became law, that a great social disease was about to be controlled, were stunned to see the drama of an easy victory for the Association Against the Prohibition Amendment. But we were so befuddled by the line-up of forces under the leadership of the AAPA that we had little opportunity to dissect the false from the true in the propaganda. Now, lo these many years after, we get the full story

of the Du Pont organization and the inside story of how that organization secured the help of both political parties, the lawyers, the ministers, and made about the greatest mass attack on public opinion ever attempted in peace-time history. If the story of colossal greed deliberately flouting the will of the people, corrupting every area of American life, using the underworld as an ally and reaching its slimy fingers into the highest places of the land, can be called a fascinating story, here you have something that will hold you. The tragedy of the book's revelation lies in the fact that the forces of righteousness were caught flat-footed and either acquiesed in the propaganda or failed to organize a counter-attack. Now the work must be done all over again—the work of education on the menace of liquor and the gang that it controls. Fletcher Dobyns, who once wrote *The Underworld of American Politics,* has placed all decent citizens in his debt by displaying full-length before us in this book the underworld of American wealth seeking to escape high taxes by debauching the people with liquor. R. C. L.

CHRISTIAN ETHICS IN HISTORY AND MODERN LIFE. *By Alban G. Widgery.* Round Table Press. 318 pages. $2.50. This is a well balanced presentation of Christian morality as understood by representative Christian thinkers through the ages and today, written by an English scholar who now heads the Department of Philosophy at Duke University.

According to the author Christian ethics cannot be entirely identified with the ethics of the Gospels or of the New Testament as a whole; it includes ultimate principles and recognizes absolute values which cannot be superseded, but it is not yet a whole perfect in all its details, being itself dynamic and in process of development. A naturalistic ethic is always inadequate because it never faces the ultimate question of the actual nature of the universe and of man. "Christian ethics implies that knowledge of the moral comes through men's relation to God, they seeking, He revealing."

The first chapter presents the ethics of the Gospels; the next three chapters trace the main developments in the history of Christian ethics down to the present time. Chapter 5 deals with Christian ethics and the nature of man; and chapter 6 with the ethical implications of the Christian doctrine of God. One chapter answers the historical criticisms of Christian ethics; another shows the advantages of Christian ethics to the various non-Christian systems. The final chapters face the more specific meaning of Christian ethics for sex and the family, for politics, economics and human culture.

According to the author a modern Christian ethics departs most radically from traditional Christian ethics in relation to the first, for example in the higher evaluation of sex relations. "Divorce," he states, "is not opposed by modern Christian ethics when the continuance of a union does

not aid but rather hinders either or both from attaining the implications of the Christian ideal of character and life." E. T. T.

CHRISTIAN SYMBOLS IN A WORLD COMMUNITY. *By D. J. Fleming.* Friendship Press, New York. 145 pages. $2.00. This is the third in a very valuable series of pictorial books by Dr. Fleming on the use of the indigenous arts in the younger churches of Africa, Asia and the Near East. It contains more than two hundred illustrations which show that the Christians of these churches are learning to give artistic expression to their own experience of the Christian faith and worship. The book consists of two parts. In the first section the author gives his estimate of the values and dangers in symbols. In the latter part he gives illustrations of indigenous symbols which have been incorporated into Christian use and seeks to make clear the meanings which are intended to be expressed in such symbolism. His purpose is not simply to provide the curious with a picture-book of strange artistic creations but "to demonstrate through specific illustrations that in an intelligent, constructive use of meaningful art-forms there are values for religious education, meditation and worship that are deeper far than mere decoration." The study of this "speech of wood and stone" found in the churches of other lands deepens also the Christian's sense of world community. The Madras Conference urged that missionaries recognize the duty of helping the younger churches to express their Christian life in forms that are part of their nation's heritage. Dr. Fleming's survey shows that the Christians of non-Occidental cultures are bringing their own symbolisms into the service of the Church. The book is a thoroughly fascinating study. D. W. R.

DANGEROUS OPPORTUNITY. *By Earle H. Ballou.* Friendship Press, New York. 200 pages. $1.00 (Paper, 60 cents). The title for this book is a translation of the two characters which constitute the Chinese term for "crisis." The author has lived almost a quarter of a century among the people of China and out of his intimate first-hand knowledge has written a thrilling account of the Church and its mission in that land today. Its situation is precarious, its functions are curtailed, its service to society is seriously interfered with, and in some parts of the country its very existence is threatened. It faces, however, glorious opportunities, unexcelled in any previous stage of its development; and these opportunities are being seized and made to serve God's purpose even in the midst of those evil forces which are in opposition to His will and seek to thwart His purpose. Today is the Church in China's day of "dangerous opportunity"; and it is also ours. For one who is inexpert in Chinese affairs, unfamiliar with the current political, social, cultural and religious tendencies in that land, Mr. Ballou gives us one of the most clear, concise and interestingly written presentations that is available. He shows us that in the midst of a war-torn, poverty-stricken spiritually distressed

environment the Church is alive, self-conscious and vigorously at work in the prosecution of its mission. D. W. R.

FOR THE HEALING OF THE NATIONS. *By Henry P. Van Dusen.* Charles Scribner's Sons. 227 pages. $1.00. Immediately prior to the Madras Conference, and in preparation of himself as a member of that body, Dr. Van Dusen spent eight months in visiting foreign mission fields. Accompanied by his wife, he went not merely to Japan, Korea, China and India but also to many of the islands in the Pacific. He saw the Christian Movement in contact with primitive pagan life and with ancient non-Christian civilizations. He went forth with many disturbing questions in his mind relative to foreign missions—questions that are in the minds of many Americans today. He returned with definite convictions.

Because of the style and content of this book I was loath to lay it down when the telephone or the dinner bell called me. You will have a similar experience if you read it, as I heartily advise you to do.

Those who believe in foreign missions will find this little volume most heartening. Those who are opposed to missionary work in foreign lands or else indifferent will find it very disturbing. Certainly every person who read *Re-Thinking Missions* should consider the findings of this gifted scholar. D. H. O.

THE GOSPEL IN THE WORLD. *By Godfrey E. Phillips.* Cokesbury Press, Nashville, Tenn. 237 pages, plus excellent bibliography. $2.00. This is the American edition of a work published in England last year by the Professor of Missions in Selly Oak Colleges, Birmingham. It is one of the best expositions of the theory and practice of missions that has been produced in recent years. The author is thoroughly Scriptural and sound in his approach and in his treatment. The book consists of sixteen chapters. The first six deal with the theological convictions which determine the missionary message. The next five show the results of the impact of that message on individuals and on large human groups. The last five set forth the principles which govern the main forms of modern missionary practice. We commend this book most cordially to the general reader and also for use in study groups. It is thoroughly interesting reading and at the same time well adapted for classes in missions.

D. W. R.

IV. PRACTICAL THEOLOGY

GROUP EDUCATION FOR A DEMOCRACY. *By William Heard Kilpatrick.* Association Press, New York. 219 pages. $2.00. Widely known for his work at Teachers College of Columbia University, Professor Kilpatrick is a forceful and forward-looking thinker in the field of education. In this volume he is concerned mainly with making education, both formal and informal, a better servant and builder of democracy. Composed

chiefly of articles and lectures prepared by the author over the past decade, the book is inevitably somewhat disjointed, repetitious, and spotty in style. Large chunks of it, however, might well be chewed and digested by all those who have anything to do with the education of young people today. It is a book to be approached with humility, for it makes all too clear what blunderers we Americans have often been as molders of the minds and characters of youth. Humbly approached and thoughtfully read, however, it should improve the quality and direction of any teacher's teaching—and all of us grown-ups are teachers whether we realize it or not.

J. H. M., Jr.

A Person-Minded Ministry. *By Richard Henry Edwards.* Cokesbury Press, Nashville, Tenn. 253 pages. $2.00. The genial, great-hearted dean of the student workers of America has written a book which deserves to be read by all ministers and by all lay Christians who have places of administrative leadership in the church. The whole story is told in the title—but what a different world we would have if that title were actually a reality. The book abounds in poetic mysticism, yet it is as plain and as practical as an old bedroom slipper. It is beautifully written, so that one can skim it and get the idea, or digest it and meditate for endless hours.

Dr. Edwards' thesis is: "Until we sense the supreme significance of persons in our world, until we get them into central focus, until they count above everything else with us, until we are, in a word, possessed by person-mindedness, we do not have the first prerequisite for the Christian ministry." The strength and the weakness of the book is found in that one sentence. This reviewer feels that if Dr. Edwards were a better theologian he would see that we must start with God, not with man. But while we do not always agree with his theology, we agree most emphatically with his idea that the man who is not possessed by "person-mindedness" is not really fit for the ministry. Unquestionably we need to think less of the sacredness of organizations and institutions and of time-honored routines and ways of doing things and more—vastly more—of persons and their needs and how we can meet those needs with the resources of the gospel.

After an introductory chapter setting forth the supreme importance of person-mindedness, the book has two main parts: 1. Four Processes Essential for Creative Relationships, and 2. Four Functions of a Person-Minded Minister (The minister as personal counselor; the minister as quickener and guide of voluntary groups; the minister as creative partner in a new social order; the minister as interpreter of eternal personal values). The final chapter is on preparation for a person-minded ministry. This book does not say the final word about the subject but it is an heroic bugle-call to awaken the ministry to the supreme importance of the pastoral function. Stimulating, illuminating, challenging, this volume is well worth buying.

H. G. G.

EDUCATION FOR CHRISTIAN MARRIAGE: ITS THEORY AND PRACTICE. *Edited by the Rev. A. S. Nash.* The Macmillan Company, New York. 304 pages. William Ebor, the Archbishop of York, sends out with his blessing this symposium edited by the Joint Secretary of the Church of England Moral Welfare Council, which is composed of papers by specialists in biology, sociology, psychology, law and Biblical theology. The authors range in Christian allegiance from the Church of Rome to the German Evangelical Church.

If, in your opinion, the Church gives the impression that it is more interested in preventing people from getting unmarried than in getting them married aright; if you believe that a right emotional attitude toward marriage is more important than a mere so-called "knowledge of the facts"; if you believe that those who prepare couples for Christian marriage must have some knowledge of the physical, psychological and social factors involved, else their teaching will be irrelevant although their theology may be impeccable, then this book is for you. If you believe with R. H. Tawney in *Religion and the Rise of Capitalism* that in political and economic spheres the Church has "ceased to count because it has ceased to think," then you will say "amen" when Nash urges the Church to get into the field of preparation for Christian marriage which the Church has made peculiarly her own.

When we remember that the Christian outlook on sex is the product of a pre-scientific age, that marriage in the Anglo-Saxon world is at a turning point; and when we face the fact that, in the words of the Director of the London School of Economics, " . . . no institution has been so degraded and vulgarized as marriage," so that "it would almost seem as though all the artifices known to a sensational press and to a commercialized literature have been employed to emphasize every aspect of marriage except the duties which it imposes and the opportunities of self-discipline which it offers," we welcome a scholarly, Christian discussion of marriage.

Many of the books on this subject have been by family sociologists. Here is one by Christian clergymen who are steeped in the teachings of the Bible. They have given us an excellent prolegomena to a Christian philosophy of sex, marriage and the family. This will not be a popular book. It flavors of the academic, and almost has to, as it treats the theology and ethics of marriage. A. C. M.

THE WAY OF A MAN WITH A MAID. *By Oscar Lowry.* Zondervan Publishing House, Grand Rapids, Mich. 160 pages. $1.00. This book, which is based on messages delivered in men's meetings during evangelistic campaigns, has much that is good in it. So great is the need for books on sex education that one hesitates to qualify his commendation of any sincere effort of this kind. But the language of the book is at times so intemperate, its arguments so emotional and its statements so extreme that while

the book might be useful in the hands of adults the reviewer would hesitate to recommend it for young people. J. J. M.

MODERN MARRIAGE. *Edited by Moses Jung.* F. S. Crofts and Company, New York. 420 pages. $3.75. Few things about our "enlightened" civilization will be looked back upon with more amazement, I suspect, than our carefully cultivated ignorance in the field of sex and marriage. Our grandchildren will doubtless marvel at the spectacle of their present-day forbears riding about in streamlined motor cars while complacently bearing in their minds taboos about sex that would have been a disgrace to the Middle Ages. What is more, these same grandchildren, come to maturity, will likely date their own richer understanding of marriage from books like this one that dare to bring all the resources of biology, psychology, sociology and religion to the illumination of a long-shut closet.

Aiming at "a frank and complete discussion of the major aspects of marriage with emphasis on the ethical and esthetic implications of the marriage relationship," the book amply fulfills its mission. The authors, with two or three exceptions, all teach at the state university of Iowa, where for the past six years they have offered co-operatively a pioneer course in Modern Marriage, and they write as successful home makers and counselors of youth, not as academic theorists.

To Christian leaders nothing should be more encouraging about the book than the fact that a great state university has on its campus a group who write so well about marriage and who, despite different approaches, are remarkably united in defense of what many call "the old-fashioned virtues."

Christian counselors in this field will find *Modern Marriage* an invaluable volume for study and periodic consultation, for no scholarly work of its kind, I dare say, gives a higher place to the moral and spiritual aspects of family relationships. There is some needless overlapping and a few chapters are a bit too technical for any but special scholars; but apart from these qualifications the book can be heartily recommended. Superbly balanced, it not only treats all the factors that make marriage richer but also gives to each one its rightful place. An excellent index and several good bibliographies add to its helpfulness and usability. J. H. M., Jr.

WHEN CHILDREN ASK. *By Margueritte Harmon Bro.* Willett Clark and Company, Chicago. 261 pages. $2.00. Mrs. Bro writes from a wealth of experience as the mother of four children and a teacher of adolescents. "Questions," she says, "are the child's growing edge" and one crucial test of parenthood is the way in which these are answered. The questions herein discussed range from "Why does the radiator make that noise?" and "Where does my oatmeal go?" to those concerning God, immortality, Biblical inspiration, prayer, church attendance, the person of Jesus, sex education and discipline. The unique contribution of this very helpful book

lies in the manner in which Mrs. Bro places over against each other in the discussion of each topic the widely divergent viewpoints of the conservative and the modern parent. The amazing part of it is that each side is presented with such sympathetic understanding. Whatever our own convictions, there is offered us much that is provocative of thought. E. F. H.

CONSIDER THE CHILDREN HOW THEY GROW. *By Elizabeth M. Manwell and Sophia Fahs.* The Beacon Press, Boston. 261 pages. Written jointly by one versed in religious education and by a mother, an expert in nursery education, this book offers challenging counsel to both parents and teachers of pre-school children. Its thesis holds that spiritual and mental hygiene are inseparably linked and that the unverbalized experiences of security, joyousness and wonder must precede and are far more important than verbal religious expression. Though dubious as to the merits in most ritualized religion for young children, the authors would conserve the values men have found in prayer: power and strength through meditation; appreciation of the goodness of life; elevation through glimpses of life's mystery; clarification through the expression of sincere desires. The volume is replete with practical suggestions for organizing a church nursery. E. F. H.

THE SUNNY SIDE OF THE SICK ROOM. *By Joseph Taylor Britan.* Zondervan Publishing House, Grand Rapids, Mich. 128 pages. $1.00. "They that are whole have no need of a physician," said Jesus, but when a man is sick he needs all the help he can get. The doctor works with the physical body. But man is more than a physical being. He is spirit domiciled in a physical body. As he does not live by bread alone, there are spiritual forces that can come to his aid when he is sick. Through the long ages man has called on God in times of distress. We are grateful for the consecrated study that man, during more recent times, has put on this needy field. Conditions, approaches, goals vary, and there are better and more effective ways to meet individual needs. This little book is a fine practical aid to pastoral psychiatry. Some twenty-four topics are treated, giving four or five pages to each, with appropriate scripture, a poem and a prayer. They have been used by the author, who is Chaplain to the Presbyterian Hospital, Philadelphia. The volume will help one seeking aid in this field. S. J. L. C.

SONS BUT NOT HEIRS. *By Alfred J. Penney, D. D.* G. P. Putnam's Sons, New York. 219 pages. This very readable book deals with the trend of the Church. It is about Protestants and addressed to Protestants. In the Preface the author says: "The purpose of the following chapters is to incite the active members of the Protestant Churches to a deeper devotion to Christ and His Church, to awaken in indifferent Protestants a realization of the tremendous harm their attitude may do the cause of religion

and if possible, to reawaken in them the desire to turn to the Church of their fathers and become again followers of their Lord and Master." In the twelve chapters it would seem that every fault and weakness of the Protestant Churches is catalogued. This is done, however, in a definitely constructive way. Necessarily in covering so much territory the treatment of a given problem is somewhat superficial and in some cases quite inadequate. On the whole, the book is stimulating and should be read by all of our pastors. D. H. O.

SAVING AMERICA TO SAVE THE WORLD. *By Rolan Q. Leavell.* Fleming H. Revell Company, New York. 126 pages. $1.00. The author is superintendent of Evangelism, Home Mission Board, Southern Baptist Convention. He has led his great denomination in an aggressive program of evangelism in recent years. In this volume of sermons the author correctly diagnoses the needs of both the individual and the nation. These messages strike the note of reality in dealing with sin and the acute social problems of our day. The titles in themselves are suggestive: 1. Saving America to Save the World. 2. The Kingdom of Heaven. 3. The Modern Need for a Great God. 4. Plainly, How to be Saved. 5. Living a Life of Faith. 6. The Church in the Kingdom. 7. The Ministry of Reconciliation. 8. The Clarion Call for Christian Character. 9. Choosing a Life Partner. 10. Come Down from the Cross. 11. The Greatest Days in History. 12. Superior Christian Living. Lovers of our nation and divine truth will find this book helpful. D. T. C.

NON-VIOLENCE IN AN AGGRESSIVE WORLD. *By A. J. Muste.* Harper and Brothers, New York. 205 pages. $2.00. Called by *Time* magazine "America's No. 1 pacifist," Dr. Muste here argues the case for non-violence about as persuasively as anyone could do it. His book is a forceful and fair-minded presentation of a position to which he has given years of mature reflection and to which he was driven after a period of active dalliance with the violent strategy of communism. It is a pity, however, that many of the author's unimpeachable statements about the power of non-violence and the dangers of physical force are offset by his untempered generalizations about war and his almost cynical attitude toward the "so-called democracies" and their use of force.

The volume is based largely on the assumption that "there now appears to be no tenable middle-ground for religious believers between refusing to have any part in war or reverting to a thorough-going materialism and Machiavellianism" (p. 97). But this is like saying that we must either be angels or devils, must either sprout wings or grow horns. The alternatives are hardly so limited. One might just as well say that a parent must either renounce spankings or revert to the parental tactics of the Hottentot; that America must either discard the FBI and let our Billy Sundays handle the Al Capones or revert to the law of the jungle.

Honest dealing with the question whether any specific war has ever been just might have led the author to less extreme conclusions, but that question he flatly evades, saying, "We need not here discuss it." He takes refuge in the fact that modern totalitarian war is so much worse than the moderate wars of the past that we can no longer think of calling any war justifiable. This is plainly to forget that what makes a war right or wrong is not the physical magnitude or mildness of it, not the use or non-use of torpedoes and tanks, but the moral quality of its underlying purpose and motives. A physically mild war for greedy aggrandizement may be utterly reprehensible while a materially frightful war for basic liberties may be fundamentally defensible. Thus for the Christian to judge war on the basis of its material and physical cost is to lay aside the spiritual scales by which in other fields he weighs the fundamental worth of human deeds, customs and pursuits.

Like all absolute pacifists, Dr. Muste assumes that the spiritual sacrifices of war are *always* greater than the spiritual sacrifices of tyranny, but I contend that one can make that assumption only at the expense of clouding his reason and paralyzing his moral judgments. From the standpoint of the ideal, war may involve us in countless immoralities, but permitting a gigantic and soul-destroying tyranny to go its way unchecked is a far more immoral thing, it would seem, than using force to stop it. The sin of commission in waging war may be great but the sin of omission in permitting tyranny may at times be greater.

By far the best things in the book to me are those found in the chapter on "The Political Program of Pacifism." Here is pacifism on solid ground, realistically exposing the sins of all nations and calling for the kind of repentance and world-wide co-operation that would do away with both the causes and the weapons of war. This chapter is packed full of horse-sense, but one wonders if a Hitler-dominated world would have the chance to put it into practice. Even the best horse-sense dies when the horse is shot!

Disagree with this searching book as one may, however, no one should quarrel with its temper. It is the work of a sincere, gentle, magnanimous man who is trying, at agonizing cost, to be loyal to Jesus Christ. Far from being branded a fifth-columnist, he should be honored for his courage. But his spirit is more convincing than his arguments. In rejecting all war today he reminds me somewhat of a man who, when his house is on fire, scorns the aid of the fire department and sits down meekly to weep because the house was not built fire-proof in the first place. Dr. Muste may have renounced communism, but he is still wedded to a program for Utopia.

J. H. M., Jr.

THE SPIRITUAL ASPECTS OF THE NEW POETRY. *By Amos N. Wilder.* Harper & Brothers, New York. 262 pages. $2.50. Modern composition, whether in the form of music, art, or poetry, is a perplexing enigma to most people. A very typical reaction one hears now-a-days is: "Such music,

such poetry literally gives me a pain!" Does not this very attitude provide a valuable clue to a true understanding of the new poetry? If the arts of today are but a true reflection of the age in which we live, may it not be that the pain is really in the age? Here is a volume which assesses modern poetry for its revelation of the spiritual life of our times. The author, who comes from a family whose name is associated with the best literary traditions in our country and who is a professor of New Testament in a leading American school of theology, is admirably equipped by background and training to give this body of material a balanced scrutiny. He seeks to learn what index the new poetry can give us to the tensions that exist in our age. What do twentieth century men live by? What do they think of life? In what direction are they moving? How does secularism, how does paganism, speak when its bars are down? What precise and profound understanding of the maladies of our world do these poets offer? What shall be said of the outlook of these poets, and the moderns for whom they speak, when confronted with the best in the Christian tradition?

In recording his answers to these and other similar questions Mr. Wilder discusses the significance and the marks of the new poetry. He considers the position and function of the traditionalist poet today and the problem of religious poetry in America. He illustrates the new views of the Self and social realism by quoting and interpreting typical poets. He shows from examples how spiritual anemia is the natural consequence to men who have moved far from their fundamental springs and how spiritual insecurity and the sense of alienness in the world are the characteristic reactions to life of modern secularized man. He discusses the Cult of the Irrational, with a note on Hart Crane, The New Pantheism, the Nihilism of Robinson Jeffers, the Primitivism of D. H. Lawrence, Revolutionary and Proletarian Poetry of Kenneth Patchen, W. B. Yeats and the Christian Option, T. S. Eliot and the Anglo-Catholic Option. In discussing the above mentioned "alternative faiths" the author concludes (p. 118): "For the secular man of today the available alternatives to theistic religion lie in the direction of irrationalism, finding their objects in the powers of the unconscious. Undoubted experiences of salvation are so attained. Modern men are convinced that they are able to come to terms with, be adequate to, the claims made upon them by life."

No one can read what Mr. Wilder has written without realizing once again that the skepticism of our day is far more sad than frivolous. To know the new poetry is to know our day. It is to recognize with Conrad Aiken that

. . . "there are dark streams in this dark world, lady. Gulf streams and Arctic currents of the soul."

There is also, thank God, the stream of Christian tradition with its strong claim upon the individual for the fulfillment of personal relations and its

urgent emphasis upon personal responsibility. For those of us who are called upon to commend and interpret Christianity to our day, writing of the kind Mr. Wilder has given us is no luxury. It is necessity. H. T. K.

THE INDISPENSABLE CHRIST. *By A. H. Whitham.* Harper and Brothers, New York. 156 pages. $1.50. In this little volume the author deals with our fundamental Christian beliefs in devotional form. To believe is to accept as true. The final authority for our Christian beliefs is our Lord Jesus Christ. The author, in these pages, presents Jesus Christ as the Indispensable object of our belief. Through Him we see God. It is theology in devotional form. Beautiful figurative language abounds. We open the book casually and here is one of many sentences which we marked when reading: "We are not to make the things of sense a terminus, but a thoroughfare; and the grace of Christ, always sacramentally operative, makes them the King's highway, and all roads may lead, even the little obscure paths too contemptible to be put on important maps, to God." Of this volume Dr. Joseph Fort Newton writes, "a golden book, a thing of light and beauty." S. J. L. C.

IN THE SWELLING OF JORDAN. *By C. T. Caldwell, D. D.* Zondervan Publishing Company, Grand Rapids, Mich. 143 pages. $1.00. Would you like to visit twelve of the largest Presbyterian Churches in Texas and sit in the congregation and listen to the sermon? It would be a great experience! Dr. Caldwell gives us an opportunity of doing this by gathering into one volume twelve sermons from as many prominent and well-known Texas Presbyterian pastors, with one of Dr. Joekel's and one of his own thrown in for good measure.

These sermons have attractive titles. An otherwise good sermon is sometimes spoiled by a poor theme. But not here. Especially fine are these titles, "Men Who Do Not Fail," "How to Face Whatever Happens," "The Ties that Bind Us to Jesus." These sermons have texts. It is the fashion in some pulpits to conceal or eliminate the text. But not here. The text is made prominent whether the sermon be topical or expository. There is a distinct sense of "Thus saith the Lord." These sermons preach Christ. They deal with many subjects. Two are foreign missionary sermons. But without exception they urge the claims of Christ upon individual heart and life. These sermons are Presbyterian. They are thoroughly Calvinistic. These preachers even talk about Predestination and Election, which themes are taboo in some quarters. These sermons magnify the Cross. The note of hope for sinful man through the atoning death of a crucified Saviour is constantly sounded. There is one sermon on Hell, a rare thing now-a-days, and best of all the subject is treated with tenderness and love. R. A. L., Jr.

THE WAY OF PEACE. *By Harry A. Ironside. Litt. D.* American Tract Society. 192 pp. $1.50. "Rest of heart and mind for the individual soul!

Security and comfort for the nations of the world! Freedom from distraction and surcease from the terrors of armed conflict! A conscience that does not condemn, and memories that do not burn and distress!" Thus the author defines that "peace of God" which the Bible promises to nations and to individuals and which is one of the greatest needs of our time. Dr. Ironside faces frankly the problem of why the many promises of "peace on earth" have not yet been fulfilled. Nations lack peace because Christ, the Prince of Peace, has been rejected. There can be no complete fulfillment of promises which are based upon Christ's acknowledged authority over the hearts of men so long as that authority is refused. Individuals lack this inner peace for the same reason. Man cannot find peace so long as he turns his back upon the God of Peace. For war-torn nations and for sin-burdened souls Christ is the "Way of Peace." Abounding in illustrations drawn from his own experience in dealing with troubled souls, this book gives us a fine and thoroughly scriptural treatment of a most timely subject.

R. A. L., Jr.

THE EVENING ALTAR. *By Carl Wallace Petty.* Cokesbury Press, Nashville, Tenn. 187 pages. $1.00. Here is an unusually attractive little book—a pocket edition, beautifully bound and clearly printed. Commending itself to the eye, it likewise commends itself to the mind and to the heart, for it contains sixteen beautifully written, appealing sermons, more properly called meditations, on such subjects as Faith, Courage, Loyalty, Crosses, Fools, and Dreamers. The messages were originally vesper radio sermons. At the conclusion of each is a prayer of singularly beautiful imagery. The book would be ideal for the "quiet hour" or group worship.

J. B. C., Jr.

LIFE FOREVER. *By R. E. Golladay,* Zondervan Publishing Company, Grand Rapids, Mich. 154 pages. $1.00. Not all books live up to their titles, but this one does. It deals with subjects of intense interest and deep concern: Death, Immortality, Resurrection, Judgment, Heaven and Hell. It deals with these subjects in a truly Scriptural and thoroughly evangelical way. In it a preacher will find rich material for a series of sermons on the Future Life and bleeding hearts will find help and comfort.

R. A. L., Jr.

THE GATES OF NEW LIFE. *By James A. Stewart.* Charles Scribner's Sons, New York. 251 pages. $1.50. From the minister of the North Morningside Church, Edinburgh, has come a volume of sermons, here presented in a popular edition, that is of the highest quality available in the field of sermonic literature. The Scotch tradition for homiletic excellence is hereby enriched. In his preface the author declares that it is the "gospel which these sermons endeavor to proclaim." He has attained his end with the excellence of a superior artisan. As devotional literature these

sermons will enlighten the mind, encourage the heart and invigorate the will. For the preacher there is presented here the superb type of clear thought and expression. The themes are Biblically based and practically applied. The book is a "must" for those who wish to improve their pulpit capacity. For any who wish to behold the "New Life" and who covet its joys, it is indeed an open "Gate." J. A. J.

BEYOND THE FACTS. *By J. Richard Sneed.* Cokesbury Press, Nashville, Tenn. 135 pages. $1.00. Foreword by Bishop Edwin Holt Hughes. This little book takes its title from the final sermon of the seven coming from the pen of the pastor of the First Methodist Church in Shenandoah, Iowa. Dr. Sneed has the unusual faculty of gripping his reader in three ways; by the unusual title of his message, by the opening sentence and by the more than adequate development. For instance, for one sermon the title is "The Tremendousness of the Ordinary" and the opening sentence is "The measure of a life must include more than its red-letter days." For another sermon the title is "Demonstrating our Religion," and the opening sentence is: "If you were to write a single sentence containing your most important point, what would it be?" The others are as good. One feels that here is a man who gets the attention even before his first word and holds it ever afterwards. It is more than satisfactory preaching. C. H. N.

GOD'S ANSWER TO MAN'S SIN. *By Hyman Appelman.* Zondervan Publishing House, Grand Rapids, Mich. 148 pages. $1.00. The author has been in turn an alien, an American, an Orthodox Jew, a soldier in the United States Army, a crooked but successful lawyer, an unbeliever, a Christian, a Baptist, a pastor, an evangelist. Out of this varied and checkered career, and out of a genuine experience of Christ's saving power, he preaches the gospel simply, vividly, somewhat crudely at times but always earnestly and powerfully. We find a fair estimate of the book in the author's own words in the Preface to the nine sermons: "Every one of them was preached and written in the pressure, the drive, the heat of evangelistic service. There was little time for grammar, rhetoric, oratory, polish. Do not judge them too harshly! They come, each of them, from the burning soul, from the burdened heart, from the longing mind, from the weeping eyes of this poor Jew." R. A. L., Jr.

PROBLEM SERMONS FOR YOUNG PEOPLE. *By Rev. J. Theodore Mueller, Th. D., Ph. D.* Zondervan Publishing House, Grand Rapids, Mich. 124 pages. $1.00. In a series of seven sermons the Professor of Doctrinal and Exegetical Theology at Concordia Seminary, St. Louis, endeavors to cope with some of the problems facing our young people today. The subjects of chastity, temptation, prayer, pleasure, happy marriage, worthy ambition and a truly Christian life are all considered in the light of the scriptures. "The Bible is God's Word," says our author, "and the God who gave us our

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Christian youth gave us also His holy Book by which we are to instruct our youth on their way to temporal and eternal happiness." Truly a fine book to place in the hands of our young people and a splendid guide for any pastor desiring to face these facts frankly with his boys and girls. J. S. A.

THE SEER'S HOUSE. *By Robert Nelson Spencer.* Charles Scribner's Sons, New York. 151 pages. $1.50. The pedantic isolationist has no place in life today. Life's problems must be recognized and faced; a solution for them must be found. The Bishop of Western Missouri in the Protestant Episcopal Church lives in the world of men but he resides in the Seer's House. For this reason his little volume is most helpful and stimulating. His style is superb. Each chapter is a sermon-essay, rich in simple yet appropriate and telling illustrations. For the days in which we are living one gets in this volume the spiritual stimulus so sorely needful. S. J. L. C.

THE WAY OUT. *Edited by Harold Garnet Black.* Willett, Clark & Company, Chicago. 170 pages. $1.50. This is a book of twelve sermons by twelve Christian leaders of Southern California who have sought to interpret the Christian message for our perilous times. Each sermon is a searching analysis of our American life with a strong emphasis upon the need for applying Christianity to our social and economic problems as well as to personal living. It is a very suggestive and helpful study. H. S. T.

FACING LIFE AND GETTING THE BEST OF IT. *By Clarence E. Macartney.* Cokesbury Press, Nashville, Tenn. 184 pages. $1.50. Many books of sermons by the distinguished pastor of the First Presbyterian Church in Pittsburgh have already come from the press and have been widely read, but not one of the volumes is finer than this one. There are few books of sermons that this reviewer really enjoys reading, but once he took this book up he did not want to put it down until it was finished, and then he was sorry there were not more sermons in the series.

As the title of the book suggests, these fourteen sermons are about the application of Christian truths to daily life, to life's recurring difficulties, disappointments, temptations and sorrows. Through each discussion the author's faith shines clear and is a beacon of hope to the weak and the tempted and the discouraged. Some of the titles will indicate the general nature of the subjects treated in what must have been a brilliant and intensely helpful series when preached: "Getting the Best of Fear"; "Getting the Best of Anger"; "Getting the Best of the Tongue" (one of the best); "Getting the Best of Yesterday"; "Getting the Best of Death"; "Getting the Best of Myself."

This is great preaching by a great soul who has the happy faculty, and at times an almost amazing ability, of showing how the Bible is a book that meets universal problems. This is Biblical preaching of the finest sort. One marvels at the wealth of Biblical illustrations. Alongside this, there

is much evidence of familiarity with the general field of scholarship. But with all his quotation from biography and mythology and literature, the author never fails to show the eternal truths of God in His Book and how they apply to our times.

Aside from the practical help on these particular problems, this book will make any preacher eager to master this "fine art of preaching" more completely. It is tonic for the soul to read such sermons in a desert of arid liberalism with high sounding titles but with little of real help for troubled souls. This book makes you know that the author has faced life and has gotten the best of it through Him whom he loves so well and serves so nobly. J. A.

QUIT YOU LIKE MEN. *By John McNaugher.* Fleming H. Revell Company, New York. 191 pages. $1.50. This volume consists of thirteen commencement addresses to Seminary students by the veteran president of Pittsburgh-Xenia Seminary. It would be most helpful to one planning to speak on The Ministry. The addresses are full of sound, pungently phrased advice. They would be of particular value to two groups—young ministers, and older ministers who have lost some of their drive and need to be reinspired. Dr. McNaugher believes that the minister's biggest job is to preach and that he must be a thorough, faithful and fearless student. He feels that while the gospel is primarily personal it is also undeniably social. An exhortation to real manliness runs all through the book. H. G. G.

PEACE THROUGH CHRIST. *By Walter A. Maier.* Concordia Publishing House, St. Louis. 364 pages. $1.50. This is not a treatise on world peace, as the title may suggest, but a volume containing twenty-six gospel sermons on a variety of themes, the subject of the first sermon, on Romans 5:1, being the title of the volume. The sermons were originally radio messages broadcast by the author in the Seventh Lutheran Hour from October, 1939, to April, 1940. The sermons are topical. They contain direct and practical applications to modern life. Their appeal is to "popular" taste.

J. B. C., JR.

THE TEN COMMANDMENTS AND OTHER SERMONS. *By Thomas Calhoun Barr.* Printed by Order of the Session of the First Presbyterian Church, Nashville, Tenn. 72 pages. This volume includes twenty sermons preached by Dr. Barr, successor of Dr. James I. Vance in the pulpit of the First Presbyterian Church, Nashville. A series on the Ten Commandments is followed by ten sermons on a variety of topics but chosen mainly to represent several aspects of the need of mankind for the saving gospel of Jesus. Publication of the whole collection was authorized by the session of the First Presbyterian Church to appear in conjunction with proceedings at the celebration of the 125th anniversary of the founding of the church in Nash-

ville on November 14, 1814. The sermons are topical rather than expository, brief, pointed, popular in the best sense, yet practical and searching, based on sound Biblical scholarship, a knowledge of history and also of life, modern life. The volume is valuable for devotional reading, and in the case of ministers for its suggestiveness and for its concrete application to life. E. T. T.

THE PRAYER PERFECT. *By Harry Rimmer.* Fleming H. Revell Company, New York. 176 pages. $1.25. The author here gives us a series of eight sermons based on the Lord's Prayer. Proceeding on the assumption that we have in this "Prayer Perfect" a model for all prayer, he very convincingly refutes certain "teachers of extreme dispensational theories" who say "that this prayer should not be used by the Church of Christ in this dispensation of grace." The sermons are written in an interesting, "popular" style and abound in illustrations. J. B. C., Jr.

PALACES OF GOD. *By Clark J. Forcey, Th. D.* Zondervan Publishing House, Grand Rapids, Mich. 137 pages. $1.00. There are few dull pages in this book! For a book of sermons it is especially alive. Dr. Forcey is minister of the Church of the Air, and also pastor of a non-sectarian Tabernacle in Washington, D. C., and he demonstrates in this volume why he has such a large following on the radio. His messages are popular yet Biblical and deeply spiritual. Your reviewer feels that his sermon on, "Something to Live For" (Galatians 2:20; Philippians 1:21) is the most challenging of all the thirteen sermons. J. S. A.

THE ART OF PRAYER. *By William Bruce Walker.* American Tract Society, New York. 272 pages. $1.50. This volume, while not ranked as one of the three prize winners, was thought worthy of being printed by the American Tract Society. Most of the chapters are messages on prayer that have been delivered in the regular preaching services and weekly prayer meetings conducted by the author. As desired by the A. T. S., they are "popular" treatises. Each chapter title is in the form of a question, such as, Does God answer prayer today? Is it worth while to pray? How shall we pray? How did our Lord pray? The questions are well answered and the book ought to serve well the purposes of the Society publishing it.

S. J. L. C.

REV. J. PORTER SMITH, D.D.
1882 - 1940

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JAMES PORTER SMITH, D. D.

A Memorial by the Faculty of Union Theological Seminary

PREPARED BY PROFESSOR J. GRAY MCALLISTER.

The Presbyterian Church of the United States lost one of the choicest of its missionaries and one of the ablest of its teachers in the passing of the Rev. James Porter Smith, D. D., after a long illness, at his home, 3815 Chamberlayne Avenue, Richmond, Va., in the early morning of Wednesday, July 31, 1940.

Dr. Smith was born of missionary parents in Recife, Pernambuco, Brazil, August 19, 1882. His father, the Rev. John Rockwell Smith, D. D., was the son of John Rockwell Smith, M. D., and Sarah Jane (Warfield) Smith, of Lexington, Ky.; a near kinsman of Ralph Waldo Emerson and of Benjamin B. Warfield, Professor of Theology in Princeton Theological Seminary for more than forty years; a student at this Seminary from 1868 to 1871 and the pioneer missionary of our church to Northern Brazil. The mother of our former colleague was Mrs. Susan Caroline (Porter) Smith, whose parents had emigrated from the United States of America to Brazil soon after the War Between the States. Here in Recife, as a fruitful feature of his missionary work, Dr. Rockwell Smith took promising young men into his home and gave them theological training, in this way furnishing a number of native ministers for this wide and growing field and laying the foundation for the Theological Seminary of the Synod of Brazil, in which he was leader and professor of theology for more than twenty-five years, first at Nova Friburgo, near Rio de Janeiro, next at Sao Paulo and finally at Campinas,—a service that was only terminated by his death in 1918.

Young James Smith,* coming to the United States for his edu-

*He was called "James" by the family and "Porter" by many friends in the more recent years.

cation, attended Centre College, Danville, Ky., through the session of 1901-'2 and the University of Virginia from 1902 to 1907. Through these five years at the University his major interests were in the languages and in Philosophy. His grounding in both the Greek and the Latin, and in their literatures, was thorough. He loved the Greek language, spoke often of its flexibility and beauty and in later years carried a Greek Testament with him most of the time. He was equally at home in the Latin and was accustomed to stress its value both as a discipline and as a foundation for the study of the Romance languages, in which, in fact, he was student assistant at the University through the session of 1906-'7. Thus the Italian, the French and the Spanish he mastered and read with ease. The Portuguese, it need hardly be said, was as much his mother tongue as the English, and much more consistently molded, he held. It was frequently spoken in the home in Richmond and just as often was the medium of semi-confidential communication by postal or in conversation on train or bus between members of the family. The senior Professor of Moral Philosophy in all but Mr. Smith's last year at the University was Dr. Noah K. Davis, distinguished alike for his mastery of his subject and his gifts as a teacher and warmly admired and loved by this student in his twenties. "The work in Moral Philosophy," he said more than once, "was worth the University to me." Young Smith's advance in this favorite field of study was pronounced and constant from the first. His proficiency in it was attested by the fact that during his last two years at the University he served as assistant in the School, an appointment calling for much substitute teaching. This was so capably done that Mr. Smith was urged to remain at the University and continue his service in this position. But his call to the gospel ministry was definite and clear and he came to this Seminary instead, this work at the University having helped largely and in a special way to fit him for his major work in life. He entered the Seminary at twenty-five years of age and studied here for two years—from 1907 to 1909. In the summer of 1909 he visited his home in Brazil, fully expecting to return to the Seminary in the fall. But the need on the field was so pressing that he decided to forego a return to the States and entered at once upon missionary work. He was licensed and ordained by

Sao Paulo Presbytery, Brazil, August 9, 1909, as an evangelist in a vast field and prosecuted this work with marked diligence and success for a full ten years, until called, after the death of his father, to the Theological Seminary of Brazil, the Seminary having been moved in 1907 from the city of Sao Paulo to Campinas, two hours or so away. Here he served as Professor of Church History and the History of Philosophy from 1919 to 1924; as Professor of Systematic Theology from 1924 to 1930 and as President of the Seminary from 1926 to 1930. While giving himself primarily to the promotion of the Seminary through these eleven years, he was also able to help in the work of the Young Men's Christian Association by lecturing at national conferences in Uraguay and Argentine. During his Seminary presidency he enlarged the Seminary library into one of the best theological libraries of South America. It might be added that his own collection of Bibles in the more important languages of the world was the object of special interest to students not only in Brazil but in this country as well.

In 1923 Mr. Smith was awarded the degree of D. D. by Hampden-Sydney College in Virginia. In 1925 the Foreign Mission study book of the year in the Presbyterian Church in the United States came from his pen under the title of *An Open Door in Brazil.* His sketch in *Who's Who in America,* with information furnished and checked by the subject, gives him, characteristically, as the editor, and not the author, of this missionary volume, because of the fact that three of the seven chapters were prepared by as many fellow-missionaries in Brazil. In the fall of 1930, with the full permission of the Executive Committee of Foreign Missions of his church, Dr. Smith returned to the United States to undertake the work, to which he had been called some months before, as Professor of Systematic Theology in this Seminary. To this work he brought a pastor's heart, a missionary's zeal and a teacher's equipment second to none in our church. The length of his service here was short—only nine years—but the quality of it was of the highest order until failing health compelled him to retire, at the age of fifty-seven, with the close of the session of 1938-'9.

Dr. Smith was blessed not only in his heritage but in his home. On December 29, 1909, he married Miss Sarah Miller Hall, whose

Confederate parents had moved from Georgia and South Carolina to Villa Americana, Sao Paulo, Brazil, not long after Appomattox, at a time when a number of families were leaving the southern States to re-establish their homes and rebuild their shattered fortunes in this spacious empire far to the south, a fascinating story, yet one that can only be mentioned here. This gifted wife, who survives, was her husband's efficient helper always, in his home and in his work. Four children were born to this union, and all are still living: Rockwell Hall Smith and James Warfield Smith, both in business positions in Richmond, Va.; Carolyn Smith, the wife of the Rev. William B. Ward, of Orange, Va.; and Charles Emerson Smith, a member of the Junior class in this Seminary. Dr. Smith's sister Sarah, the wife of the Rev. Gaston Boyle, of Steele's Tavern, Va., and three brothers,—R. Emerson Smith, M. D., of Henderson, Ky., the Rev. Robert B. Smith, of Maxton, N. C., and the Rev. W. Kyle Smith, of the University of Virginia,—also survive him.

The funeral services of Dr. Smith were conducted in the Ginter Park Presbyterian Church, in Schauffler Hall of the Seminary, at 4 o'clock Thursday afternoon, August 1st, with Dr. Benjamin R. Lacy, Jr., President of the Seminary, and Dr. John A. MacLean, pastor of the church, officiating, members of the faculty and of the administrative staff of the Seminary acting as honorary pall-bearers, and young ministers and seminary students, all of whom Dr. Smith had taught, serving as active pall-bearers. Following this simple and impressive service the body was taken to Lexington, Ky., for interment in the beautiful cemetery there, in the Warfield lot, where successive generations of the Smith and Warfield families lie buried. After the news of the passing of Dr. Smith had reached his co-workers in Brazil, *The Puritano,* a Presbyterian church paper published in Rio de Janeiro, carried a touching account of his work and an expression of the high esteem in which he was held by the church in Brazil, and special memorial services to one so greatly loved and honored were held at the Seminary in Campinas and the West Brazil Mission in session at Patos.

If Ruskin is right in declaring that "every noble life leaves the fiber of it interwoven for ever in the work of the world" and that

"by so much evermore the strength of the human race has gained," what shall we say of a life given through three decades to the winning of men to the full acceptance of Christ or to the training of successive generations of young men for this high service? To evaluate the service of such a worker for the Kingdom, much less to appraise the results of it, would be an impossible task. And yet there were personal traits of the man and features of his service that may and should be singled out for mention. As we think of this richly furnished teacher we recall the simplicity of the man, his alertness of mind and fluency of speech, his knowledge of the all-important subject which he was called to this Seminary to teach and his marked ability in teaching it, his devotion to his work (too often, it must be said, at the expense of health) and to the students whom he taught, his loyalty to conviction, the width of his knowledge outside his chosen field, particularly in the fields of Astronomy, Geology and general History, his love of the beautiful in Nature, literature, music, painting and architecture, his quiet humor, his interest in people, the humble and uneducated as well as the learned and distinguished, his love of his friends, of his home and his family, of his church and the Seminary he was called to serve, his genuine faith and his no less genuine humility,—a trait mentioned by more than one Brazilian friend in letters to the family. Holding his ideals high, says the one who knew him best of all, "he was never satisfied with what he was or did. In his own estimation he always fell short. He never felt that he had 'done well.' He always said, 'It could have been better.'" As we mourn the passing of our former colleague in the midst of useful years, and sorrow with those nearest to him because he is with us in the flesh no more, we yet may dwell upon the assurance that his life has not ended but has entered into the more abundant life, that his service is not finished but is only well begun, for the promise of the seer of Patmos, as one and now another Christian passes on, is ever coming true:

> "And His servants shall serve him;
> And they shall see His face;
> And His name shall be in their foreheads. . . .
> And they shall reign for ever and ever."

WHO IS THIS JESUS?

An Interpretation of LOGOS.

By the Rev. William Crowe, D. D.,

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We offer herewith an interpretation of Logos, in our effort to find a satisfying answer to the question at the head of this article. We will confine ourselves to the Gospel of John, this discussion being a chapter from a more detailed examination of the book and the whole examination bearing upon the question. Our witness presented here is John the Apostle, none other than the author of the book that we propose to review.

In exploring the document from the hand of this particular witness, it is sometimes difficult to determine when he is stating his own view and when he is recording incidents which he considers of evidential value in the minds of other participants in the controversy. For instance, throughout his books he interpolates certain reactions of bystanders in support of his personal conviction, as in 2:23-25, 4:39, 8:9, 12:42. We will not pause here to consider these passages other than to mention them for the further inquiry of interested students and to suggest that a fuller investigation of them will prove a most profitable labor. At present we shall confine ourselves to the Prologue, for therein we have a concise declaration of the author's belief, with a challenge to all readers for a confutation of it.

The Prologue, consisting of eighteen verses of the first chapter of the book, is not an introduction, strictly speaking, for the author says nothing about himself or the circumstances under which the book was written or even the purpose in the writer's mind. We suggest that the reader contrast this with the opening passages of the three Synoptists, especially that of Luke. John plunges immediately into his theme on the supposition that Jesus is already known to the reading public. The student is at once arrested with the idea that is uppermost in the mind of the writer,

namely, the securing of a verdict from all who will investigate with open mind the evidence that this strange Person is none other than God in human flesh. All the facts thereinafter to be presented are to validate the Prologue.

We now open our Bible at the first chapter of the Gospel of John. Upon the threshold of this most wonderful of all books we find ourselves face to face with Logos. In our King James version it is given simply as "Word." Out of deference to John a number of the modern translators of the New Testament merely Anglicize the Greek term and so make this initial verse read, "In the beginning was the Logos, and the Logos was with God, and the Logos was God." In a New Testament sense this is peculiarly John's word, and he nurses it to his breast as something exceedingly dear to him. He introduces it into his epistles and it appears in the climactic passage of the Book of Revelation. No other contributor to the sacred canon personalizes this common noun as John does. To him it expresses the mystery of the Theanthropic Personage as no other word in any vocabulary could do.

Leaving the inherent meaning of the term for a moment, we will propose an analysis of the Prologue, for the reason that the Prologue offers to us a view of Logos in His relationships. We will notice therefore that we have in the Prologue: first, His preexistence and share in creation (1:1-3, 15, 18); secondly, His advent, and its result, bestowing needed life, light, power (1:4, 5, 9, 12); thirdly, His presence, indicating the logical continuance of the divinely revealed system (1:6, 17), suggested by reference to John the Baptist, who steps out of the Old Testament into the New—also by reference to Moses and the law.

Returning now to a further study of the word before us, we are impressed with Logos as a nugget of superior value embedded in the mine of Greek nomenclature. We propose to dig it out, weigh it, analyze it, classify it.

The noun is derived from an old verb which appears even in the writings of Homer, its earliest meaning being *to lay* or *to cause to lie down.* Later it grew to mean *to enumerate, to describe;* still later to express an act of speaking or of command, *to direct, to order.* From the verb with this developed meaning the noun emanated, signifying the result of speaking, a *word,* or a

command. It is easy to step from the idea of mere speech to that of reason or thought, or even to that of the authority supporting the reason or thought. All of that became incorporated in the idea expressed by Logos as the Greeks used the word. The term was appropriated by the metaphysicians and applied by them to express the result of their efforts to reconcile the seen with the unseen, even to explain the origin and destiny of the universe. Heraclitus and Plato definitely used it for that purpose.

The Greeks were bold adventurers in the field of thought. With courageous souls and sharpened wits they advanced to attack the fortress of the mystery of the universe. Their first approach was through Nature, whereby they sought to uncover some unitary principle to explain the diversity of things. By logical procedure they advanced the theory that all changes (and it was Change that mystified them above all things) were governed by a rational and unalterable law. This law they sometimes called Logos, significant of an authoritative word. In it they saw, as it were, the prompter of the eternal energy of the universe and conceived of that prompter as an agent plying between the gods and men. From that vantage point they sought a dominating principle that would operate in uniformity with reason. The Stoics went so far as to argue that this unification had been discovered and sought further to identify this with an ethical principle, a rational basis for morality.

Thus we see the Logos doctrine approaching through Greek speculation the Hebrew idea of God as the moral Governor of the universe. Their Logos referred particularly to a mysterious agency (or even Agent) paralleling the Hebrew dream of Messiah. All of which means that the intellectuals for more than four centuries had been grasping at that which they could not quite reach, a mental and moral goal not to be overtaken by human wisdom alone. They had reached the point of awareness of unseen deity, of an incomprehensible agency directing the affairs of men. All their yearnings and speculations were incorporated in the idea expressed by "Logos."

For the Gentile metaphysician, John the Apostle was the person to be desired. It is significant that he alone, of all the Gospel writers, records this incident: "And there were certain Greeks

among them that came up to worship at the feast; the same came therefore to Philip . . . and desired him, saying, 'Sir, we would see Jesus.'" There is added significance in the fact that, immediately after the introduction of the Greek inquirers, Jesus speaks to the whole group of the forthcoming sacrifice of the Son of Man, which alone could provide salvation for Greek and Jew alike. That was to say that, beyond all intellectual leading, Christ the embodied Word supplied the answer to the mysteries of creation and providence, of life and death.

Reliable linguists will tell you that John was a poor scholar in so far as his use of Greek grammar may be taken as an indication. His constructions and vocabulary are crude. His knowledge of the language was that of the Galilean huckster and in his ordinary contacts he evidently used only so much Greek as the trade incidents of the day would demand. Therefore his writings do not display the music and grace of that lovely tongue, as do those of Luke and Paul. While those men ran like gazelles, John limped.

Yet of all New Testament writers it was John the Apostle who stormed the citadel of Greek ontology, captured Logos and compelled it to reveal to an inquiring world the true nature of the Second Person of the Trinity. Therein is the marvel of the "Golden Proem," as it has been called. The learned Deissmann, authority on the literary background of primitive Christianity, wonders at John's ability to use the word in a way that indicates a profound understanding of the idea expressed by it.

But the fact remains that he did it. When he wrote that first sentence of his Gospel he presented to his readers a Person so enwrapped in mystery and dignity as altogether to transcend ordinary human nature. Aristotle and his school had elevated Logos to a degree where it expressed, in their classic tongue, the idea of an agency whereby they hoped that they might discover that which was most desired by the rich scholarship of their day, namely, the Personality of God. It was left to a Jewish fisherman, commonly listed among the unlearned, to teach those

> "Addicted more
> To contemplation and profound dispute."

It was that overseer of boats and tackle who took a word from the vocabulary of the learned and flung it back at them with a new meaning for them. He virtually says, "I know your Logos as you do not. I will introduce Him to you. You have been seeking the ultimate Cause, the presiding Director of the universe, the Bestower of the rule for moral conduct. By your wisdom you have known Him not, even though you have almost touched the hem of His garment. If you will follow me out beyond your own speculative conclusions, out into the field of divine revelation, I will acquaint you with Him, appropriating your own vocabulary for that purpose. All things were made by Him and without Him was not anything made that was made. In the beginning was the Logos, and the Logos was with God, and the Logos was God."

How do we explain the ability of this man of the street to meet the Greek scholar in his bewilderment and shed light upon his intellectual and moral problems? Suppose we try this answer. John was the son of a respectable master fisherman and therefore had had such educational advantages as would make him receptive to the formative lessons in which Hebrew history was so rich. He and his brother James had doubtless received a careful religious training, had been well grounded in the Scripture and were not ignorant of the Rabbinical learning of the day. In a word, as a Hebrew out and out, he had become heir to a rich and ripe revelation of a personal God such as no Gentile youth of his day, however accomplished in current literature and the humanities, could be expected to possess. This young man had also been effectively trained in the messages of the prophets as they held before the world the idea of the fulfilment of the Word of God in the person of the coming Messiah.

A scholar is one who has a store of reliable information in some department of learning and who has the ability to use it. By that definition this man was a scholar. No prolonged argument is needed to prove that statement. His halting use of the Greek language does not disprove it, when we bear in mind that he used it by compulsion; for that was the language of the lecture hall as well as of the market, without which his approach to non-Hebrews would have been futile. The Aramaean dialect, the Hebrew tongue of that period, was provincial; and therefore in

meeting Greek thought he deferred to the Greek vehicle of expression although not skilled in its use. His Gospel was, and is, ecumenical. His impact with inquirers beyond the pale of his own race had given him an immediate sense of necessity to meet them on their own ground. His reiterated challenge, "He that hath an ear to hear, let him hear," advertised to all readers that his message was not to be bound by the limits of traditional religion or of nation or of race.

We repeat, John the Apostle was a scholar. His literary output bore evidence of a completer grasp of the insistent mysteries that had to be faced in interpreting the earthly ministry of our Lord than that of any other writer. He exercised a marvelous memory in preserving the verbal messages of Christ, many of them prolonged and intricate. From him we have the actual words of Jesus in greater abundance than from any other man. Nor were these recitations mere memoriter reports of haphazard conversations. Every sentence bore upon the deeper needs of men and the divinely communicated solution thereto.

The Apostolic Church faced two elementary difficulties in meeting the intellectuals with the Gospel of Christ, namely, the Incarnation and the Law. The first was the hurdle that the pagan mind had to negotiate; the second was the stumblingblock of the Jew. John refers to the second when he writes, "The law was given by Moses, but grace and truth came by Jesus Christ." One would be inclined to think that there had been a formal agreement between John and another mighty scholar, Paul by an adopted name, to attack conjointly the proponents of these two skeptical attitudes. Whether or not there was such formal plan does not affect the outcome; but we are entirely convinced that each recognized both obstacles and that each confined his attack in the main against one of the two parties in the controversy. While John left it to Paul to persuade the Jew that the law was the schoolmaster to bring him to Christ, nevertheless he was not indifferent to Paul's task and was aware that the legal difficulty of the Hebrew ran parallel with the philosophical difficulty of the Greek. Therefore while Paul was directing the eye of the Jew to a wayside guidepost on which was displayed the word "Propitiation," a word which signified the covering of the law for the penitent and which

the Jew could understand as no other, John was pointing out to the Greek scholar the marker "Logos," the answer to his age-long question as to a personal God and Redeemer. When Paul announced a covering statement to the effect that the world knew not God in His saving office, either by wisdom or by the law, he stated in succinct form the double-front opposition that he and John met, each single-handed, each divinely panoplied. Each carried the same implement for conquest—grace. In Paul's message grace supplied the need after the proved insufficiency of the law, while in John's declaration grace provided a higher wisdom in the person of Logos. Two streams flowed downward, one from the heights of Palestine, the other from the mountains of Attica, each tinctured with such elements as would poison the mind and render it incapable of effective belief to the salvation of the soul. At their confluence two men stood, and, by the process of divine alchemy, purified the sweeping tide whereby the Augean stables of unbelief were cleansed.

And so we have a purview of the ministry of John the Apostle, the man who, though not an adept in the Greek, nevertheless knew the weak spot in Greek speculative philosophy and thereby became the instructor of the learned. The sense of obligation created by the Lord's commission delivered forty years earlier is at last eased. Throughout those years his great heart had carried a burden that is now discharged. A practical sympathy toward the intellectually handicapped as well as toward the physically underprivileged had prompted this Gospel, drenched with the revealments of the love of God for the lost. All of which means that through the years John had developed into a noted apologete as well as a noted evangelist. His diligence in study, plus his peculiar intimacy with his Master, plus his unquestioning reliance upon the Holy Spirit, combined to produce this eloquent exposition of the person and mission of the Son of God.

It is doubtful if the Apostle John ever realized how important a champion of the truth he had come to be. He was an old man when this book was written, this probably being his last. In the providence of God he was the man of the hour. His writings were to keep men on their feet through the storms of various and sundry heresies that were to vex the Church through the coming

generations. The heterodox views of Cerinthus were already finding eloquent and plausible expression by ardent advocates. Gnosticism, a queer blending of Greek and Oriental paganism, claiming an intellectual aristocracy, was at the door and would soon be attempting to deceive the very elect. In the main, the defense of the Second Person of the Trinity was the most difficult that the Church had to maintain. Around this center the battle raged for almost three centuries, the struggle culminating in the Council of Nicea, A. D. 325.

No one can view this period of church history without giving special attention to one city and one man. The city was Alexandria; the man, Philo. The two are inseparably linked, and together they claim an important chapter in the history of the period. Alexandria was a comparatively new city, considering the age of Athens, Jerusalem or even Rome. It was the proud daughter of a proud conqueror, an influential metropolis, the rendezvous of intellectuals from both East and West. Out of that nest came movements that would render it imperative that the church put on the whole armor of God.

Philo, an Alexandrian Jew, was a contemporary of the Apostles. He was of a wealthy and prominent family and was thoroughly educated in the Old Testament and in Greek literature and philosophy. In the brain of this man the West and the East literally met; for in his system the monotheism of the Jews and the Hellenic conceptions of the universe were united. From the Hebrew he appropriated the doctrine of God the Creator; from the Greek he took Logos. His Logos was not that of John the Apostle, however. To Philo's thinking Logos was a more or less personal agent, the foremost member of a company of mediate beings between God and men. "The Logos is for him, as it were, a chariot driver, whom the other divine forces must obey; but God, as the master of the chariot, prescribes to the Logos the course which is to be maintained" (Ueberwig, *History of Philosophy,* Vol. I, page 251).

We behold, therefore, the synthetic religion of Philo, compounded of Hebrew theology and Greek ontology, at once appealing and confusing; appealing, because the mind, moving under its own power alone, prefers the by-path to the straight road, and

confusing, because adulterated truth invariably leads into a blind alley. Gnosticism, Manichaeism and various other heresies that clamored for followers during the first three centuries bore close kinship to the Philo cult, practically all having been hatched in the Alexandrian nest. Had it not been for these enemies to the truth we would not have the Apostles' Creed today, positive in its declarations, beautiful in its brevity.

As was remarked, the storm raged for about six generations. But the time was to come when leaders in the field of thought were to arrive at a conclusion somewhat like this: After all is said, the Apostle John's interpretation of the Person of Christ, using Logos as his implement, is the key, the only key, to a satisfying understanding of the divine-human relationship. We now see that John was a prophet indeed when he wrote, "For many deceivers are come into the world who confess not that Jesus Christ is come in the flesh." Here we leave the Prologue, though reluctantly, in order that we may weigh other testimony bearing on the question that lies at the base of our rational faith, "Who is this Jesus?"

THE DOCTRINE OF HOLY SCRIPTURE IN CALVIN AND BRUNNER.

Part II: Errors and Contradictions*

By the Rev. Alexander Christie, Th. B., Th. M.,

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The broad, basic positions that men adopt inevitably influence the conclusions they reach. This influence is seen in an examination of Calvin's and Brunner's attitudes to apparent discrepancies in the Bible itself and in its relation to other spheres of knowledge. Stressing that the Bible is God's Word as much as if it were His voice, Calvin is naturally extremely unwilling to admit the presence

*Part I appeared in the last number of The Review. Part III ("The Influence of the Doctrine of Scripture on Other Doctrines of the Faith") will be published in our July number.

of any error in it. Brunner, on the other hand, finds no difficulty in the way of admitting that errors exist in the Bible. He readily acknowledges their presence and attributes whatever is said to be faulty to the human element. This is a large subject and the treatment here is not exhaustive. The aim is to show and illustrate tendencies rather than to enumerate details.

Brunner's statements about errors in the Scripture are like a tidal wave, sweeping away all possibility of accepting the Bible as true in all its parts. He is particularly severe in castigating the doctrine of verbal inspiration, which, he says, has been "most disastrous in its effect."[1] He likens the effects of scientific inquiry and research to an earthquake which has reduced the traditional view of the Bible to ruins.[2] The Bible has been compelled to give way before the advances of natural science, historical criticism and the comparative science of religions. "The traditional view of the originality of the Bible" has been "completely undermined." "The Biblical world-view, cosmological and historical, is gone for good. We know that the world was not created a few thousand years ago, but that we have to reckon with billions of years . . . It is a well-grounded hypothesis that a more or less continuous pedigree traces the origins of humanity far back into the animal sphere; we know that there never was a paradise on earth with Adam and Eve and the serpent; we know that most of the Old Testament pre-history is mythology, not history, and that there is no unbroken chain of witnesses from Adam and Noah to Christ. But more, the picture of New Testament history too has undergone profound changes; we have come to see the important differences beween the Synoptic, the Pauline, and the Johannine tradition. We have learned from the standpoint of history, the fourth Gospel as compared with the Synoptics is much inferior, and even the Synoptic tradition is very unreliable and full of contradictions. In a word: everything seems to be destroyed by science. How shall we be able to speak of Bible authority, of the Bible as God's Word, after our

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[1] *The Divine Imperative,* p. 545. The Macmillan Company, New York, 1937.

[2] *The Word and the World,* pp. 97-99. Student Christian Movement Press, London, 1931.

critical reason has torn it to pieces in such a fashion and made it like the rest of history?"[3]

Brunner's earlier books have many sweeping asseverations and general remarks. "The Bible is human testimony about God. . . . It is full of errors, contradictions and misleading views of various circumstances relating to man, nature, and history. It contains many contradictions in its reports of the life of Jesus; it is overgrown with legend, even in the New Testament."[4] "The words of the Scriptures are human; that is, God makes use of human, and therefore frail and fallible words of men who are liable to err. . . . Only through a serious misunderstanding will genuine faith find satisfaction in the theory of verbal inspiration of the Bible. In fact, this misrepresents what true faith conceives the Bible to be. He who identifies the letters and words of the Scriptures with the Word of God has never truly understood the Word of God; he does not know what constitutes revelation."[5] That last sentence contains a very serious accusation and, in point of fact, it includes Calvin among those who have "never truly understood the Word of God," for he certainly identified the words of Scripture with the Word of God. The seriousness of the remark, however, is mitigated somewhat when it is remembered that Brunner is given to extravagant statements and that his words do not always carry their natural import.

Four hundred years ago Calvin could not, of course, enter into critical questions in a way that is possible today, but within the limits at his disposal he engaged in textual criticism and evaluation[6] although his conclusions are extremely moderate. Brunner very frequently adduces critical opinions to support his theses and in places suspends judgment awaiting more agreement among critical scholars. He has said, "Lest we open the door to misunderstanding let me say that I myself am an adherent of a rather radical school of Biblical criticism, which, for example, does not ac-

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[3] *Loc. cit.* Also, *Theology of Crisis,* pp. 4, 5. Charles Scribner's Sons, New York, 1929.

[4] *Philosophy of Religion,* pp. 154-155. Charles Scribner's Sons, New York, 1936.

[5] *Theology of Crisis,* p. 19.

[6] *Vid.* Com. John 8:1-11; 1 John 5:8.

cept the gospel of John as an historical source, and which finds legends in many parts of the synoptic gospels."[7]

His later utterances are more restrained but he still looks to criticism and science to correct the Biblical record. He does not insist upon absolute historicity for the facts of the life of Jesus, for instance, and is willing to allow faith to rest upon facts about which there is only a relative, historical certainty, or mere probability. He does not attempt to draw a line between essential facts and those that are unessential, but sketches in broad outline the requirements for retaining a Christian faith. "Faith must neither be able to hold firmly to everything, nor could it surrender everything, without coming to an end in itself; that is, faith may indeed be combined with criticism of the Biblical tradition about the life of Jesus, perhaps even with a very radical form of criticism; but it is not possible to combine faith with every kind of criticism; for instance, it cannot be combined with the kind of criticism which denies the existence of Jesus altogether, or with that which represents Him as a psychopathic individual, or as a proletarian revolutionary. Indeed, in principle, the question can only be answered thus: faith can be combined with all kinds of historical criticism which do not alter the historical image of the existence of Jesus to such an extent that—so far as faith is concerned—it would be impossible to understand the apostolic testimony to Christ."[8]

The endeavor is to move faith beyond dependence upon the written record as we have it. There is no limit to the number of concessions that may be made to science and criticism so long as there remains enough ground for an individual still to believe. The amount will naturally vary among individuals. It is the attempt to safeguard faith from attacks that makes Brunner willing to admit the presence of errors. As he has reconstructed Protestant history he sees that Christians have anchored their faith to their conception of an errorless Bible. Faith has been bound up with that conception and when criticism and its scientific allies have made belief in an inerrant book untenable, people have abandoned their faith. Brunner's solution is: there is no necessary connection between faith and an errorless Bible. There may be thou-

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[7] *Theology of Crisis*, p. 41.
[8] *The Mediator*, p. 168. The Macmillan Company, New York, 1934.

sands of mistakes in the Scriptures but faith can be retained in spite of that. God's Word is not the Bible word. He speaks through it, and the presence of error and frailty in the human record does not affect the validity of the Divine Claim. The Crisis Theology is an earnest attempt to revive the faith of the Reformers but it certainly does not approach the task by the way of an inerrant Bible.

Calvin begins with different premises. He believes that the Bible *is* the Word of God and therefore it is unthinkable that there could be error in it. His belief in an inerrant Book is not grounded alone in *a priori* reasoning, but his experience with the Bible confirms him in his view. He is not unaware of difficulties in the record and many times in his commentaries he discusses apparent discrepancies and points out a reconciliation. Some of his remarks will be noted to show his general attitude and it will be readily observed how he differs from Brunner.

Those who would include Calvin among writers who attributed error to the Bible seize upon his comments on Matthew 27:9, and Acts 7:14, 16. MacIntosh says: "Calvin is forced to admit the presence of errors, as when he roundly declares that it is by a blunder that the name of Jeremiah has crept into St. Matthew 27:9, and the name of Abraham into Acts 7:16."[9] It is likely that Strong had these passages in mind when he included Calvin in a group of thirteen "theological writers who admit the errancy of Scripture writers as to some matters unessential to their moral and spiritual teaching."[10] Of Strong's list Warfield says, thinking particularly of Calvin, that it "requires drastice revision."[11] Calvin's expositions of Scripture are not the best places to go for his systematic doctrine of Scripture. That should be sought in the *Institutes* of which T. C. Johnson said: "If there is a word in the *Institutes* indicative of the untruthworthiness of Scripture we have yet to discover it."[12] Better than opinions about what Calvin wrote

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[9]In Gore, Charles, *The Doctrine of the Infallible Book*, p. 60. George H. Doran Company, New York, undated.

[10]Strong, A. H., *Systematic Theology*, Vol. I, p. 217. American Baptist Publication Society, Philadelphia.

[11]*Calvin and Calvinism*, p. 65. Oxford University Press. New York, 1931.

[12]"John Calvin and the Bible" in THE UNION SEMINARY REVIEW, October, 1931.

are his own words, and it will be seen that at best they give only very tenuous support to the theory that he conceded the presence of error in the Bible, God's Word.

On the passage in Matthew he writes: "How the name of Jeremiah crept in, I confess that I do not know, nor do I give myself much trouble to inquire. The passage itself plainly shows that the name of Jeremiah has been put down by mistake instead of Zechariah (9:13), for in Jeremiah we find nothing of this sort, nor anything that even approaches it." His use of "crept in" in itself is enough to suggest that Calvin attributed the error to a copyist. The suggestion is confirmed when it is remembered that he accounts for a difficulty in the genealogical table of Matthew in the same way, the carelessness or fault of a copyist. In his comment here he is far from admitting that the Bible itself was in error.

Commenting on the name of Abraham in Acts 7:16 he says that "it is manifest that there is a fault in the word Abraham. For Abraham had bought a double cave of Ephron the Hittite (Gen. 23:9), to bury his wife Sarah in, but Joseph was buried in another place, to wit, in the field which his father Jacob had bought of the sons of Hemor for an hundred lambs. Wherefore this place must be amended." In view of his remarks in other places it is clear that Calvin's language here is not intended to mean that the inerrancy of the Scriptures, as God's Word, is impaired. Mistakes are attributed to copyists and it is evident that he believed that the errors in the copies he had were due to the work of a later hand.

He suggests more than one solution for a seeming discrepancy in Acts 7:14 but inclines himself to attribute it to copyists also. "Whereas he saith that Jacob came into Egypt with seventy-five souls, it agreeth not with the words of Moses; for Moses maketh mention of seventy only." He traces the difference to the Septuagint and adds, "It is uncertain whether the Greek interpreters set down this number of set purpose, or whether it crept in afterward through negligence. . . . I think that this difference came through the error of the writers which wrote out the books." Differences of this nature did not disturb Calvin's faith in an inerrant Bible in the least and his remarks on these passages do not sanction the opinion that he admitted the presence of errors and discrepancies in the original sacred text.

In his comments in this place he seems to admit the possibility that Luke embodied an error in the text, knowing that it was an error, rather than trouble the Gentiles who had access only to the Septuagint. He says: "It was a matter of no such weight [that the Greek copyists had put down the wrong number] for which Luke ought to have troubled the Gentiles who were used to the Greek reading." This is the clearest Calvin comes to admitting the possibility of the presence of error in the original text, but it must be used with caution, for he immediately adds: "It may be that he himself (Luke) did put down the true number; and that some man did correct the same amiss out of that place of Moses." When everything that Calvin said on this subject of error is added up it gives negligible support to the opinion that he was "forced to admit the presence of errors." Indeed the truth is that he always took care to guard the original record from ascription of error.

Matthew 23:35 gives Barachiah as the father of Zechariah while II Chronicles relates that Jehoiada was the father. On this Calvin writes: "There is no absurdity in supposing that his father Jehoiada received, in token of respect, the surname of Barachiah [God hath blessed] because, having throughout his whole life defended the true worship, he might justly be pronounced to be the *Blessed of God*. Whether this explanation is the best does not matter, but Calvin's treatment shows how he avoids ascribing error to the Bible. He mentions the fact that Jerome thinks there is a mistake in the word but does not canvass that possibility.

Calvin recognizes the diversity in the Gospel narratives but he never allows that there are contradictions or irreconcilable discrepances. Speaking of these diversities he says that they happened "by the direction of Divine Providence"[13] and that the evangelists "all wrote one and the same history, with the most perfect agreement, but in different ways."[14] His view is that the different accounts are intended to give a more complete record. Before proceeding to discuss the resurrection narrative in John he writes that "it is necessary to show how the Evangelists agree with each other; for, at first sight, there appears to be some contradic-

[13]Argument to Harmony of the Evangelists.
[14]Com. Matt. 2:1.

tion in their words."[15] He is free to acknowledge diversity but will never admit contradictions.

Many other illustrations could be given of this reluctance of Calvin to admit that contradictions exist in the Bible. He discusses the difference in the accounts of the setting of the Sermon on the Mount, Matthew placing it upon a mountain and Luke seeming to indicate that it took place upon a plain. He says it is a mistake to connect Luke 6:17, which records Jesus' descent to a plain, with Luke 6:20, the beginning of the discourse, and says that Luke "does not observe the immediate succession of events in the history, but passes from miracles to doctrine, without pointing out either time or place."[16] Commenting upon a saying of Christ placed by Matthew among the parables by the lake, he writes: "Luke appears to represent this statement as having been spoken at another time; but this is easily explained, for in that passage he throws together a variety of our Lord's sayings, without attending to the order or dates. We shall, therefore, follow the text of Matthew, who explains more clearly the circumstances from which Christ took occasion to utter these words."[17]

A favorite illustration of Brunner's[18] to prove the presence of contradictions in the Gospels is the case of the restoring of sight to the blind at Jericho.[19] Matthew recounts the healing of two men as Jesus was leaving Jericho. Mark tells of healing one man on the way out. Luke says that sight was restored to one man as they approached the city. On the surface there is confusion and contradiction and Brunner makes the most of it, but Calvin is not disturbed in the least. In regard to the number of men he indicates that mentioning only one does not preclude there being another, and he explains the difference as to the time of the miracle as follows: As the group approached the city Bartimaeus spoke to Jesus, but our Lord, to test his faith, did not reply then and there. Later on when they were leaving Jericho the blind man accosted them again and this time Jesus healed him. Two evangelists re-

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[15]Com. John 20:1.
[16]Com. Matt. 5:1.
[17]Com. Matt. 13:16.
[18]In public utterances.
[19]Matt. 20:29-34; Mark 10:46-52; Luke 18:35-43.

count the happening as one incident on the way out of the city and the other tells it from the beginning but omits the intervening period which was spent within Jericho. There are other explanations and reconciliations of this incident and Calvin's may not be the best but it shows how he sought to remove any seeming blemishes and retain for the Bible its status as God's inerrant Word.

One student of Calvin has put the matter very strongly: "The most difficult cases of seeming discrepancy between the narratives in the Gospels Calvin does not despair of being able to reconcile. We might go over them in order, and show that in *no* instance does he concede that one evangelist is really at variance with another. We have not space here for making an examination of the way in which he deals with every seeming discrepancy. But we are confident that our readers who undertake to test the accuracy of our statement will not be able to find a single example of apparent disagreement between the Gospels which Calvin pronounces incapable of a satisfying solution."[20]

There is another type of discrepancy that should be noted, the apparent disagreement between the Bible and the findings of science. This, as has been pointed out, is one of the main factors leading Brunner to regard as untenable a belief in Scripture inerrancy. Scientific knowledge has advanced far beyond the beliefs of the sixteenth century, and Calvin, reflecting in his writings the old view of his day, says many things that would now be unacceptable. In some places he voices an opinion based upon his understanding of the Bible that is contrary to scientific knowledge and principles that have been established since his time. He rejected some scientific discoveries because they appeared to contradict the Scriptures. Dean Farrar, among others, points this out. "Did not even Calvin protest against the heliocentric system because it seemed to him inconsistent with 'He hath made the round world *so fast that it cannot be moved*'? 'Who,' he asked, 'will venture to place the authority of Copernicus above that of the Holy Spirit?' "[21]

Calvin had written,[22] "The heavens revolve daily, and, im-

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[20]Moore, Dunlop, "Calvin's Doctrine of Holy Scripture" in *Presbyterian and Reformed Review* for 1893, p. 57.

[21]*The Bible, Its Meaning and Supremacy*, p. 163. Longmans, Green & Co., New York.

[22]Com. Ps. 93:1.

mense as is their fabric, and inconceivable the rapidity of their revolution, we experience no concussion—no disturbance in the harmony of their motion. The sun, though varying its course every diurnal revolution, returns annually to the same point. The planets, in all their wanderings, maintain their respective positions. How could the earth hang suspended in the air were it not for God's hand? By what means could it maintain itself unmoved, while the heavens above are in constant rapid motion, did not its Divine Maker fix and establish it? Accordingly the particle *'aph,* denoting emphasis, in introduced—yea, he hath established it."

In general Calvin's attitude was to test the discoveries of scientific men by the infallible Word of God. "We indeed are not ignorant," he says, "that the circuit of the heavens is finite, and that the earth, like a little globe, is placed in the centre."[23] That opinion, of course, was based upon his interpretation of the creation narrative in Genesis coupled with his scientific knowledge, which we have now left far behind. His commentary on Genesis was published in 1554, eleven years after the publication of the discoveries of Copernicus, and he would look upon these scientific pronouncements as the unsubstantiated opinions of a speculator.

When we have pointed out that Calvin in many places subordinated science to the Bible we have told only half the truth, or presented only one side of the picture, and a misunderstanding is likely to result. In other comments he shows a restraint and balance that is surprisingly modern. We have already noted[24] his observations that Moses did not write to give philosophical or scientific knowledge, and here is another quotation showing how he reconciled the meaning that lay upon the surface of the Scriptures with apparent contradictory scientific knowledge that he accepted: "Moses makes two great luminaries; but astronomers prove, by conclusive reasons, that the star of Saturn, which, on account of its great distance, appears the least of all, is greater than the moon. Here lies the difference: Moses wrote in popular style things, which, without instruction, all ordinary persons, endued with common sense, are able to understand, but astronomers investigate with great labor whatever the sagacity of the human mind can compre-

[23]Argument to Genesis.
[24]*Supra.* (In previous article).

hend."[25] He did not think that scientific investigation was worthless and said that "they who have leisure and capacity ought not to neglect this kind of exercise." That last sentence indicates that he did not number astronomy among necessary and essential spheres of knowledge, assigning it to those with leisure, but, at least, he is facing the right direction and not putting impediments in the way of students of the natural sciences.

Calvin takes notice of objections raised on scientific grounds by his contemporaries against the reliability of the Bible, and his answers may be grouped in three categories two of which have been noted, one, a rejection of scientific discoveries, and, two, an admission that they are right and the Bible written in popular language, but still correct when properly understood. His third type of answer is a suspension of judgment and an emphasis on the religious function of Scripture. Apparently men had said that the Bible must be wrong when it speaks of there being light[26] and fruit[27] before the creation of the sun and moon. Calvin says that the appearance of light and fruit before the creation of the sun is intended to enforce upon us the thought that God is independent of Nature, that He is not bound to work through the means that He has created. God is superior to the natural order and this truth is emphasised in the creation narrative. He is saying in effect: "This account does not move in the same sphere as scientific inquiry. The Bible is a religious book. It does not teach principles that may be discovered through intellectual investigation. Its function is to show men their relation to God."

To the same effect are his remarks on Genesis 1:20, where birds are represented as having their origin in the waters. Calvin acknowledges that this is contrary to the natural order as we know it. Birds cannot exist in the sea. That is the element for fish. He does not seek to explain this difficulty but exhorts his readers to forget the difference with science and think about God, the great first Cause. He argues that this mode of creation shows how the Author of Nature is not bound by the laws He has established, but is superior to them. Moses is lifting our thoughts above Nature

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[25]Com. Gen. 1:16.
[26]Gen. 1:3.
[27]Gen. 1:11.

to the Creator, and he "ought rather to be listened to as our teacher, who would transport us with admiration of God through the consideration of His works." Calvin's interest is in the religious function of Scripture and he puts science to one side when he is unable to answer an objection raised by scientific discoveries. His comment on the ninety-third Psalm which was quoted earlier is not actually a pronouncement on science with a rejection of its findings, but an eloquent exhortation to reflect on the truth that God reigns. His dominant purpose is to show that God is clothed with majesty and strength, and he is pointing out that His control of the stellar universe is a grand display of His power.

This survey of Brunner's and Calvin's attitude to the problem of the existence of errors in the Bible has shown that the former very readily admits their presence and even uses extravagant language in describing their occurrence. God's Word may not be questioned, but it comes to us in the Bible, a human book which in the very nature of things contains many errors due to human frailty and ignorance. Calvin, on the other hand, while acknowledging the human element in the Scriptures, emphasises its status as the very Word of God. It cannot err, and wherever discrepancies are pointed out he shows how a reconciliation is possible. In those places where he rejects science in favor of his understanding of the Bible he need not hastily be discredited, for he himself in other places indicates a solution of apparent differences between science and the Scriptures. The Bible is a popular book, written for all men, the unlearned as well as the erudite. He who uses the Bible as a textbook in astronomy or geology and claims inerrancy for its descriptions of scientific phenomena will not find support in Calvin. He had a saner outlook than that and yet in his admissions that the Bible was not scientifically exact he was not admitting errancy to the Word of God, any more than we accuse a man of being in error when he speaks of the sun rising and setting.

THE PEOPLE OF GOD IN THE LIGHT OF THE TEACHING OF THE NEW TESTAMENT.

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In the Union Seminary Review for October, 1940, was published the first part of this discussion of "The People of God." We then saw that there is a difference between the viewpoint of the Church universal, as expressed in its creeds and teaching, and the viewpoint of the Dispensationalists. The Church has held that the "people of God" are one group,—the men of faith,—which includes all who have lived, are now living or shall live in a faith-righteous relation to God. This one group under the providence of God has been organized in two outward forms,—from Moses to Christ as a *Nation* and from Christ to the present as a *Church*,—but the essential mark of this group has been *faith*, and for this group,—"God's people,"—God has prepared a common and wonderful destiny. This is based on what the Church has considered to be the teaching of the Holy Spirit in the New Testament, through whom God's purposes for the race are brought to clearest light.

The Dispensationalists on the other hand start with a literal interpretation of the promises of God to the "seed of Abraham" as they are given in the Old Testament. Among other things, they find clearly promised to them the land of Canaan as an everlasting possession and other promises which are taken to refer to the time of the Second Coming of Christ, when, they say, God has promised to restore the Jewish Nation to Palestine and establish it in a position of political supremacy among the nations of the world. They recognize that the New Testament lays no emphasis on these promises, (if it mentions them at all), but they assume that the Old Testament promises remain valid, as they were spoken unconditionally by God. They find in the New

Testament, (as do we all), much about those who believe in Christ and about the Church and its spiritual privileges and destiny. So they come to the conclusion that the New Testament speaks of a different group from that emphasized in the Old Testament,—the Church as over against "Israel," who are God's chosen people. They believe, therefore, that the Bible gives *two* revelations, reveals *two* purposes of God for men: the Old Testament, (and part of the New), is about the "seed of Abraham," the Jews, and God's purposes for them as an earthly race, having earthly objectives, inheriting in a most literal way God's promises as given in the Old Testament and remaining forever, therefore, on earth as an earthly race. Parts of the New Testament, on the other hand, tell of God's heavenly people, called the Church, the Body of Christ, for whom God has spiritual blessings and a spiritual destiny throughout eternity.

Thus we have the contrast,—two purposes, revealed in *two* "revelations" addressed to *two* distinct groups, as over against the view of the Church that the Bible is a *unified whole*, revealing God's one purpose for His *one* people.[1] Of course both of these interpretations cannot be true. The ground of the Dispensational view and the conclusions reached were given in the first part of this discussion,[2] and we now turn to the ground of the Church's view, and the conclusions it has drawn from the New Testament teaching.

I. The Ground of the Church's View.

Let us briefly restate, for sake of clarity, the ground on which the Church has based its interpretation.[3] The Church has believed that in the Bible God has given us a progressive revelation of Himself and His purpose for men. The later revelations do not contradict the earlier, but they often enrich or expand them. This is an accepted truth in the case of the developing view of "God's Messiah." Eve must have thought that the promised "seed" would be simply a human child.[4] As the Old Testament

[1] Of course we are omitting here any reference on the part of the Dispensationalists or of the Church to God's purpose for those who are not His people and are considering only their teaching about those who are "God's own."

revelation continues, the character and the work of the Messiah is seen to be greater and greater, but it remained for the Holy Spirit in the New Testament to give the fullest and clearest statement of His being.[5] The Jews approached the revelation of God in Jesus with their minds saturated with the Old Testament foreview of His person and work,[6] and the result was that they rejected Him, for they looked for an earthly King who would conquer their enemies and establish them in a place of world supremacy as a nation. They took the partial and broken revelation of God through His prophets to the fathers as the "last word" and were thus blinded to God's full revelation of Himself in His Son.[7] Paul said they had a vail over their face when they read the Old Testament.[8] Their view of the Messiah was based on literal statements made in the Old Testament, but there were other intimations in Moses and the Prophets which gave information about this wonderful character who was to be Prophet, Priest and King. To these things their eyes needed to be opened[9] if they were to have a true conception of the Messiah.

But not only must we view the *Person* of the Messiah in the full light of the teaching of the Holy Spirit in the New Testament but also His *work* and the meaning of this revelation of God in Christ for the human race. The total meaning of the revelation of God in Christ could not be known till Christ had lived, and spoken, and died and risen again and had ascended into glory. Only then was the revelation complete. Even then the natural human mind could not understand it, and it remained as part of the work of the Holy Spirit to reveal the meaning of Christ and His words to His disciples.[10] Thus it is the belief of the Church that the Apostles reached their clearest apprehension of the purpose of God

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[2]THE UNION SEMINARY REVIEW, October, 1940, pp. 33-63.

[3]For a fuller discussion see the writer's *A Literal vs. a Spiritual Interpretation of the Bible,* a pamphlet published by the Presbyterian Committee of Publication, Richmond, Va.

[4]Genesis 3:15.

[5]E. g., Ephesians 1:10; Colossians 1:15-20.

[6]Even as Dr. Scofield advises Christians today! See his *Reference Bible,* p. 989, sec. I.

[7]Hebrews 1:1-2.

[8]2 Corinthians 3:14-16.

[9]John 5:39-47; Luke 24:25-27.

[10]1 Corinthians 2:10 (note the context, vs. 7-9).

in Christ for the human race only after Pentecost, when the Spirit of truth came to guide them into all truth.[11] It is in the Epistles that we have the clearest statements of the meaning of the death of Christ. It is also in the Epistles that we have the clearest statements as to God's purpose in Christ for "the saved" in the life to come.

Now the purpose of God in Christ for His people as revealed in the Epistles is a unified, consistent picture. Men are blessed with every spiritual blessing in Christ[12] and they have "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven."[13] The New Testament usually speaks of this group as "the Church." Our Dispensational friends agree with us as to this teaching about the character and destiny of the Church. They agree that these parts of the New Testament which give the disciples' apprehension of the meaning of the total fact of Christ, which were written under the guidance of the Holy Spirit after Pentecost, speak to the *Church* and its destiny.[14] What they deny is that this picture of the character and destiny of God's people is the full and true picture of what God has in store for *all* of His people. They believe that in addition to the *spiritual* destiny for those "in Christ,"—the Church,—God has an *earthly* destiny for His Old Testament people,—the Jews,—in which will be fulfilled fully and literally the earthly and material blessings promised in the Old Testament.

Why has the Church down through the ages taken the view that it has of the spiritual destiny of *all of* God's people? Why did not the early Church Fathers accept the view of the Jews of their day that God would restore the Jewish Nation to a place of national supremacy? Why did they insist that all of God's blessings will be fulfilled in the Church, not in the Jewish nation as such?[15] Why have the creeds and the great teachers of the Church

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[11]John 16:13.

[12]Ephesians 1:3.

[13]1 Peter 1:4.

[14]L. S. Chafer, article on "Dispensationalism," published in the *Bibliotheca Sacra*, Vol. 93, No. 373, (Oct.-Dec. 1936), pp. 406-407: "The Scriptures addressed specifically to this company are, the Gospel by John—especially the upper room discourses,—the Acts and the Epistles."

[15]In the July, 1941, number of THE UNION SEMINARY REVIEW the teaching of the Ante-Nicene Fathers on this point will be given.

down through the ages taken this view? I do not believe that it was because they made an *arbitrary assumption* that the Bible is a progressive revelation and that therefore the Old Testament promises must be brought into harmony with the New. This seeming "assumption" actually rested, in their minds, on what they believed was the clear teaching of the Apostles under the guidance of the Holy Spirit. They found two things to be true. First, under the guidance of the Holy Spirit the Apostles discarded so completely the old, national, earthly hope of Israel that they never even do it the honor of discussing its validity. And, second, on the other hand, they teach a positive view of the destiny of God's people which makes the old national view untenable and undesirable. What is more, they definitely connect this positive, spiritual view with the Old Testament promises themselves. They speak as if the interpretation they give under the guidance of the Spirit is the true meaning of what God has in store for men.

II. The Teaching of Jesus.

Let us now examine some of the New Testament teachings on the subject, fixing our attention, first of all, on the fact that a teaching about this restored Jewish Kingdom is conspicuous by its absence. This is remarkable in view of the fact that the Jews of that day were expecting God to fulfil His promises to send a Deliverer who would free His chosen people from their enemies and re-establish them in national power and greatness. This was their hope, and Jesus came preaching "the Kingdom of God is at hand,"[16] and yet when the people in their enthusiasm wanted to take Him by force and make Him their King, He refused to accede to their demand,[17] and later, when He was charged by the Pharisees before the Roman Governor with stirring up sedition and asserting that He was King of the Jews,[18] He certainly led Pilate to think that the charge was unfounded and that He had no intention of establishing a Jewish earthly kingdom which would be the rival of Rome.[19]

[16] Mark 1:15.
[17] John 6:15.
[18] Luke 23:2.
[19] John 18:33-38.

In spite of all this, two of His leading disciples, filled with the popular notion of the Messianic Kingdom and eager to secure the positions of power and influence, seek such a promise from Jesus, not understanding that His Kingdom differs from the rule of the Gentiles.[20] Even after His death and resurrection the disciples still look for the restoration of the Kingdom to Israel.[21] This question, asked by a group of disciples "with their usual stupidity,"[22] is the only *clear and unmistakable* reference on the part of Jesus or His disciples to the Jewish hope of the restored national kingdom. It is argued by the Dispensationalists that Jesus sanctioned their hope by His somewhat ambiguous answer. The argument would run thus: Jesus had been with them for some days speaking concerning the Kingdom of God.[23] This question grew out of His words about the Kingdom. Jesus did not say, "You are mistaken, there will be no national restoration." Instead He says, "It is not for you to know the times or the seasons,—But ye shall receive power,—ye shall be witnesses unto me."[24] Thus He denies them information only about the time and puts before them an immediate duty.

This argument has its strong points but when viewed in the light of *all* that is said in the Gospels and Epistles, (and what is not said), it has not convinced most students of the Word. It can be pointed out that because *Jesus was raised from the dead* that is no reason to think that the *disciples* had been transformed in their ideas. Jesus has been with them for three years and yet they did not understand the meaning of His death or the Old Testament intimations about it.[25] So it could well be in regard to the true nature of His Kingdom and the destiny of His people. Why did Jesus answer as He did? Like a good teacher He did not try to explain something to those who were not yet qualified to understand. "The Kingdom is in God's hands," He said in effect, but when you receive the power of the Holy Spirit, then you shall be

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[20]Mark 10:32-45.
[21]Acts 1:6.
[22]Wm. Crowe, *Those Fifty Days*, p. 66.
[23]Acts 1:3.
[24]*Ibid.*, 1:7-8.
[25]Mark 8:32, 9:32, 10:32-45, Luke 24:25-27.

my witnesses.[26] What does that last mean? Certainly not that they shall simply say that a man named Jesus lived and died. As we see in their preaching and letters, being witnesses of Christ meant explaining the relation of Christ, as the revelation of God, to the destiny of the race of men. They relate the death of Christ to the destiny of men. They relate the resurrection of Christ to the destiny of men. They relate the second coming of Christ to the destiny of men.

Now the remarkable thing is that after Pentecost they nowhere clearly and unmistakably refer to this national restoration of the Jews, and in contexts where such a reference, even a casual one, would have been the expected thing psychologically, (*if they had believed in such a restoration*), they are silent on the subject.[27] Instead, under the illumination of the Holy Spirit they teach that the Old Testament promises are enlarged in a wonderful way and would be fulfilled for *all of God's people,*—"the Church" even now enjoying a part of these new blessings[28] which would be enjoyed in their full and complete form *by all* in the New Jerusalem.[29] Let me repeat what was said in the last article: this is not taking blessings away from the *Jews* and giving them to another group, *the Church,* (unless by "Jews" one means *unbelieving* Jews). Nothing is taken away from God's faithful people, whether they be Jews or Gentiles by race. Instead, far greater and more wonderful blessings than the Old Testament saints, with their limited view of life after death, could ever imagine,[30] are shown to be God's full purpose for His own.

III. The Teaching of Peter and James.

Of course it is to be expected that the Dispensationalists will read the restored Jewish Kingdom into various New Testament passages whose wording lends a plausible ground for doing so. We will examine two of these which are much quoted.

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[26]Note the Greek, *mou martures. Mou* could be either objective, subjective or possessive genitive, Witnesses about me, from me, or belonging to me. In any case, Christ was certainly the subject matter of their witness.

[27]See *A Literal vs. a Spiritual Interpretation of the Bible,* Section VII.

[28]Ephesians 2:6-7.

[29]By "the nations of them which are saved," Revelation 21:24.

[30]S. D. F. Salmond, *The Christine Doctrine of Immortality,* is a fine exposition of the Bible teaching on life after death.

Our first is found in Peter's sermon in the third chapter of Acts, verses 20-21:

> "And He shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

The Dispensationalists point out that the word "restitution" used here is from the same root as the word "restore" of Acts 1:6, and that surely, among all the things spoken by the prophets, we must reckon the promises made to the Jews about the restoration of their nation to political power. We answer, *if it could be shown that Peter looked for this national restoration to political power,* then this would be a plausible interpretation. But there is nothing in these verses which requires such an interpretation, nor can anything be quoted from Peter's writings which clearly shows that he expected the kingdom to be restored to the Jewish nation. On the other hand, both here and in his Epistles his statements point to another interpretation of these words.

Let us look at the verses themselves in their context. We suggest, first, that if Peter wished to teach the restoration of the kingdom to Israel,—the Jewish nation,—he could easily have said so,[31] but he didn't. Second, the phrase, "the restoration of all things," seems to be reminiscent not of the disciples question[32] but of a statement of Jesus, "Elijah indeed cometh and shall restore all things."[33] In this statement we have the same verb used for "restore" which was used in Acts 1:6, but in addition we have the words "all things," which are not found in Acts 1:6. It would seem reasonable, therefore, to say that Peter's "restoration of all things" was in line with what Jesus was speaking about.

Jesus' statement was made in reply to a question of the disciples, "Why then say the scribes that Elias (Elijah) must first come?" Jesus replies, "Elias truly shall first come," (i. e., first, before the Son of Man), "and shall restore all things. But I say unto you, Elias is already come, and they knew him not. . . . Then the disciples understood that he spake unto them of John the Bap-

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[31] In Acts 1:6 the disciples said what they thought.
[32] Acts 1:6.
[33] Matthew 17:11. Note the context and compare with Mark 9:11-13.

tist."[34] We note that the disciples voiced the popular understanding of Malachi 4:5 that Elijah was to come before "the day of the Lord," and that it is *Jesus* who said that he shall restore *all things,* and that it is *Jesus* who said John the Baptist was the foretold Elijah. John the Baptist in his ministry must have accomplished God's purpose, which Jesus states is to "restore all things." Malachi states that Elijah is to remedy a spiritual condition, turning "the heart of the fathers to the children, and the heart of the children to their fathers,"[35] and we read that John came, as was foretold, preaching "the baptism of repentance for the remission of sins."[36] His work was spiritual, not political. Its purpose was the changing of the heart of the people, not the changing of their political status. It was the restoration of the people to the rule of God, not the restoration of the political power to the Jews. John was Elijah,[37] and he did the type of work for which he was sent, but till every knee shall bow and every tongue "confess that Jesus Christ is Lord"[38] this work of spiritual restoration is not complete. It is God's purpose to "gather together in one all things in Christ"[39] and to "reconcile all things unto himself,"[40] but that reconciliation of man to God in its widest extent will not be accomplished till Christ comes again and the last enemy is destroyed.[41]

This interpretation of the "restoration of all things" is in harmony with what is said in the immediate context, which speaks of the foretold *spiritual* blessings. Moses foretells not the political King but the Prophet whom they must obey.[42] All of the prophets from Samuel have foretold of "these days."[43] What days? Not those in the future, but "these days" when Peter was presenting the Prophet foretold by Moses whom they must accept and obey

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[34]The disciples understood, but Dr. Scofield doesn't, it seems. He expects Elijah to come in person. *Cf.* Scofield *Reference Bible,* p. 1023, note 1.

[35]Malachi 4:6.

[36]Mark 1:4.

[37]Matthew 11:15, "If ye will receive it, this is Elias, which was for to come." How can you convince those who don't receive the word of Jesus? (See note 34).

[38]Philippians 2:10-11.

[39]Ephesians 1:10.

[40]Colossians 1:20.

[41]1 Corinthians 15:24-26.

[42]Acts 3:22-23.

[43]Acts 3:24.

as their Messiah. In verse 25 Peter declares they are children of the prophets and heirs of the Covenant made with Abraham. Surely now he will speak of their glorious inheritance, the land and the kingdom, and the blessings which will belong to the Jews as a nation! But he doesn't, but reminds them that all the kindred of the earth shall be blessed in them. This is also the teaching of history,—in and through Christ, "the Seed"[44]: the enmity between individuals and groups has been broken down and men are reconciled to God.[45] Yes, the Jews had the first chance to hear God's message, but it did not bring a promise of a material kingdom which they inherit by physical descent[46] but of a blessing connected with repentance of sin and forgiveness.[47]

But if the Dispensationalists grant that Peter is here emphasizing the spiritual aspects of the "restoration" but insist that he included in the "all things" those literal, nationalistic promises made to the Jews which had been foretold by the prophets, then we must turn to his writings to find out what he understood the prophets to teach about the future of God's people. But when you read Peter's letters you will not find a single clear reference to the restored *Jewish* Kingdom. On the other hand, he says the inheritance of God's people is reserved in *heaven* for them.[48] The salvation towards which the elect look is not of their nation as an earthly power but the salvation of their *souls*.[49] The Old Testament prophets were interested in this salvation of the souls of the elect and definitely foresaw and foretold these things about the New Testament Christians, for it was "revealed" to them.[50] Peter applies to the New Testament Christians the titles which could be given to the Old Testament people in only an imperfect way, if at all,—"a chosen generation, a royal priesthood, an holy nation, a peculiar people."[51] Furthermore, Peter takes the words

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[44]Galatians 3:16.
[45]Ephesians 2:14-18.
[46]Cf. THE UNION SEMINARY REVIEW, October, 1940, pp. 51-52.
[47]Acts 3:26.
[48]1 Peter 1:4.
[49]*Ibid.*, 1:5-9.
[50]*Ibid.*, 1:10-12. Dr. Scofield's dictum about the foresight of the prophets to the contrary. *Cf. Reference Bible*, p. 711.
[51]1 Peter 2:9, *cp.* Exodus 19:5-6, Deuteronomy 7:6-7. "Peculiar people,"—the Greek is "a people for (God's) possession." *Cp.* the A. S. V.

of Hosea addressed to Israel and about disobedient Israelites[52] and applies them to the Gentiles who form the "Church"[53]—"which in times past were not a people, but are now the people of God."[54] "We," he says, "according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness."[55] Under the guidance of the same Spirit John makes it plain that this "new heavens and a new earth" is to be the dwelling-place of the "nations of them that are saved,"[56]—the final state of God's people and not another name for the restored Jewish nation in Canaan.

Such is Peter's declared outlook. It is a poor case which builds on what a man doesn't say, (but assumes that he thinks), in the face of his express statements to the contrary. Peter says nothing about Jewish national restoration. He definitely applies the words of the Old Testament prophets to the "elect."[57]

Our second passage is Acts 15:13-18.[58] Dr. Scofield says that *from the Dispensational point of view* this is the most important passage in the New Testament,[59] and it is often given as a proof of the Dispensational program. Its importance evidently lies in the fact that it is the only passage in the New Testament which lends itself so splendidly to this use. Here James, expressing the mind of the other leaders of the early Church, is said to sanction the Dispensational program,—first the Church, then the restored Kingdom. And yet even a brief examination will show how impossible is the basis on which Dr. Scofield builds his interpretation.

To make the situation plain, a part of what James said must be quoted; but these words must also be placed in their preceding context. The question of the admission of the Gentiles into the Church,—the new organization for God's people,—without their first being circumcised, and thus becoming "Jews," was the point at issue.[60] Barnabas and Paul had testified what God had done

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[52]See Scofield, *Reference Bible,* p. 921, notes 1 and 2.
[53]So does Paul, Romans 9:25-26, cp. Hosea 2:23, 1:10.
[54]Hosea 1:10, 1 Peter 2:10.
[55]2 Peter 3:13. Another O. T. prophecy, Isa. 65:17, 66:22.
[56]Revelation 21:1 and 24.
[57]1 Peter 1:2. The Dispensationalists say the "elect" are the Church.
[58]This "Dispensational Keystone" was discussed by the writer in *The Presbyterian of the South,* Richmond, Va., July 13, 1938.
[59]Scofield, *Reference Bible,* p. 1169, note 1.
[60]Acts 15:1, 5.

through them,—how Gentiles, having come into living touch with God through faith in Christ, had received the seal of His Holy Spirit. After some opposition to this "salvation by faith alone," Peter arose and told how, of all the disciples, he had been the *first* to be educated by God to understand that God was no respecter of persons and put no difference between the Jew and the Gentile but received both on the basis of faith.[61] Finally James spoke:

> (13b) "Men and brethren, harken unto me: (14) Simeon hath declared how God at the first[62] did visit the Gentiles, to take out of them a people for His name. (15) And to this agree the words of the prophets; as it is written, (16) 'After this I will return and build again the tabernacle of David,—'"

Dr. Scofield says that the building "again of the tabernacle of David" is the re-establishment of the Davidic rule over Israel.[63] This restoration of the Jewish nation is to take place "after this," which is "the out-calling" of the Church, spoken of in verse 14. Thus the interpretation of James' statement is said to be something like this: "Brethren, don't be alarmed at this unexpected development which has God's approval, ('the out-calling' of the Church, verse 14). The Jewish nation will be restored. It will take place 'after this' Church age." So then, we are told, after the Mosaic dispensation we have the Church dispensation and *after that* the kingdom dispensation, and this scheme has the sanction of James and the Council at Jerusalem.

What is wrong with this interpretation? The trouble is that, *on Dr. Scofield's own premises,* it is impossible. He makes it a guiding principle that the Old Testament prophets do not foresee

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[61]Acts 15:7-11.

[62]"At the first" naturally refers to what Peter said in v. 7, yet Wilkinson, (*The Israel Promises and Their Fulfilment,* pp. 66-67), sets this "first" over against the "after this," so that we have two things; what happens first and then what happens afterwards. This, again, makes the "after this" *James'* time-note, not Amos' words.

[63]Dr. Scofield's whole note in his *Reference Bible,* pp. 1169-1170, should be carefully studied. Since the Scofield Estate has refused permission to quote his notes, I regret that I cannot do more than call attention to certain of his statements. However, any one who reads his note can plainly see what I am talking about, although I am much handicapped in this discussion by this strange refusal of permission. For Dr. Scofield's understanding of the Davidic rule, see his note, *op. cit.,* p. 977.

and foretell the "Church," the Body of Christ.[64] (That is the only way he can preserve all of their prophecies for the Jews in the Kingdom Age.)

Now he makes his dispensational scheme hinge on the *time-note,* "after this," and yet this "after this" is *a part of the quotation from Amos"*[65] and must therefore refer to something previously said by *Amos,* (not by Peter or James). This "something" previously mentioned by Amos cannot be the out-calling of the Gentiles, (on Dr. Scofield's own dictum).[66] Therefore, whatever this passage may mean, it cannot, on Dr. Scofield's own premise, teach "first the Church and 'after this' the restored Nation."

What does the passage mean? We return to the prophecy of Amos. In the immediately preceding verses[67] Amos has spoken of the judgment and dispersion which should (and did) come upon Israel. Then he says, "In that day," ("after this" is James' paraphrase), "I will raise up the tabernacle of David that is fallen, —." Now what does James say? He says, What Peter has told you about God's calling out a people for His name *agrees* with the words spoken by the *prophets,* and then he quotes one of them, Amos, as typical. Examine Dr. Scofield's note again, and you will see he makes no comment on Acts 15:15,—he just omits it. Having avoided this difficult (?) verse, he proceeds to make Amos, instead of *agreeing* with Peter, speak of something entirely different from what Peter was talking about. What James really said was this: We Christians see in this out-calling of the Gentiles a *fulfilment* of the prophecy of Amos, that after the judgment and dispersion of God's people God will again build up "the spiritual theocracy, of which the Son of David is the Head."[68] Again, Dr. Scofield in omitting any comment on verse 15 avoids the necessity of commenting on the fact that this out-calling of the

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[64]See Scofield, *op. cit.,* p. 711. The first four paragraphs should be carefully studied. Note the statement in the middle of the second paragraph about the vision of the prophets, and again that at the end of the fourth paragraph, where it is plainly stated that the "out-calling" of the Church was not revealed to the prophets.

[65]Amos 9:11-12. (Dr. Scofield also accepts this as the source of the quotation). Amos says, "In that day" (v. 11). James paraphrases it by the words, "after this."

[66]Scofield, *op. cit.,* p. 711.

[67]Amos 9:8-10.

[68]Alford, *Greek Testament,* Vol. II, (fifth edition), *in loco.*

Gentiles *agrees* not only with the words of Amos but with *all the prophets,* of whom Amos is but an example.

It is not surprising that no commentator, (outside of the Dispensational group of "expositors"), advocates Dr. Scofield's interpretation. Even Premillennial commentators like Bengel and Alford see that James' statement can mean nothing else than that the out-calling of the Gentiles is a fulfilment of the prophecy of Amos. The amazing thing is that the Dispensational "expositors," one after the other, quote these words of "the Master" seemingly without any question.[69] Yet such is the exegetical foundation on which the most important passage in the New Testament, *from the Dispensational point of view,* is based![70]

IV. The Teaching of Paul.

Since the same Holy Spirit guided them into the truth, we shall not be surprised to find that the expressed viewpoint of Peter, and the viewpoint of James, was also that of Paul. He, too, constantly applies to the Church the Old Testament promises which in their original context referred definitely to the Jewish people. He has the same enlarged view of God's promises for His people. And, above all, he insists on the unity of God's people,—one people in Christ,—under whatever "dispensation" they may have lived.

We will start our examination of his teaching with a key thought of his found in Romans 5:12-19. Paul is insisting here on the centrality and sufficiency of Christ in God's saving purpose for His people. As all men by physical descent are related to Adam and share the results of his sin, so those who are related to Christ by faith will share the benefits of His obedience. Adam and death, Christ and life, are the two poles around which humanity circles. There is no *tertium quid,* no third center around which a part of the race may be grouped. The idea of three groups, related respectively to Adam, Abraham and Christ, is

[69]E. g., Feinberg, *Premillennialism or Amillennialism?,* pp. 118-119.
[70]Scofield, *Reference Bible,* p. 1169, note 1.

foreign to the teaching of Paul.[71] For him, men are either lost or saved, in Adam or in Christ. All of God's blessings are in Christ. It is God's cosmic and eternal purpose that by Christ and for Christ all is created,[72] and He has revealed to us this purpose to "head up all things in Christ."[73] Abraham's seed are not outside of this cosmic purpose. It is only as they are Christ's that they will become Abraham's heirs according to God's promise.[74] The Judaisers to the contrary, the men of faith receive all the blessings of God.

In his letter to the Galatians Paul gives us an exposition of this truth. The Galatians had accepted God's offer of full salvation for all believers in Christ, as preached to them by the Apostle Paul. They had received the Holy Spirit and had entered upon their Christian life. Then in Paul's absence the Judaisers had come, preaching what Paul called "another gospel."[75] Exactly what their message was depends upon your dating of the letter. If it was written before the Jerusalem Council, then their message was, "No circumcision, no salvation,—belief in Christ is not sufficient. You must also keep the Law to receive the promised blessings. This is God's own eternal provision for those who stand in covenant relation to Him."[76] If Galatians was written after the Jerusalem Council, (as is probable), the message of these Judaisers may have been the same, but in the light of Galatians, Chapter 3, it would seem that they perhaps admitted that forgiveness of sins might come through Christ, but that they insisted that these Gentile Christians could not enter into *all that God had promised to His people* unless they became "Jews" through circumcision, for only thus could they inherit the blessings promised to Abraham.

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[71]The Dispensationalists base their teaching about three groups on 1 Corinthians 10:32. For the best development I have found of this distinction, see Chafer, *Dispensationalism,* especially pp. 397-412. Note p. 397, "the Gentiles had their origin in Adam," p. 410, "Apart from the privilege accorded proselytes of joining the congregation of Israel—which seemed to bear little fruitage,—entrance into the right to share in the covenants of blessing designed for the earthly people was and is by *physical* birth." P. 412. The divine blessing comes upon the Church because they are "in Christ." Paul, in glory, must be amazed at the superstructure built upon these words!

[72]Colossians 1:16.

[73]Ephesians 1:9-10, (see Greek).

[74]Galatians 3:29.

[75]*Ibid.,* 1:6. (Greek, *heteron*).

[76]Cp. Genesis 17:13-14.

Only through "works of Law,"[77] especially circumcision,[78] could they enter into these blessings. They had started, it is true, in the Spirit, but they must now be "made perfect by the flesh."[79] In either case, whatever you take the message of the Judaisers to be, the effect was that they made Christ an *insufficient Saviour.* Faith in Christ was not enough to qualify one to receive God's promised blessings. To receive these one must become a "Jew" through the door of "works of the law."

To meet this insidious propaganda, whose strength lay in the fact that it appealed to the Old Testament statements, Paul writes the letter to the Galatians, and in chapter three addresses himself to the crux of the problem. He declares that Christ is the all-sufficient Saviour, for *in Him* God's promises made to Abraham are made available to all on the basis of faith alone, for only those belonging to Christ are the (true) seed of Abraham. See what he says:

Abraham was saved by faith.[80] "They which are of faith, the same are the children of Abraham."[81] The God of the Scriptures had this fact in sight, (i. e., the heathen should be saved by faith,) when it was announced that in Abraham should all nations be blessed.[82] "So then they which be of faith are blessed with faithful Abraham."[83] Christ redeemed men from the curse of the law that the blessing of Abraham might come on the Gentiles, and that we might receive the promise of the Spirit through faith.[84] These promises, (or, I can say, "this covenant,")[85] should be for Abraham and his seed. "You might think," Paul in effect says to the Judaisers, "that you will inherit these promised blessings

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[77]Galatians 3:2.
[78]*Ibid.*, 5:2-3.
[79]*Ibid.*, 3:3.
[80]*Ibid.*, 3:6. Cp. John 8:56.
[81]Galatians 3:7. Is it not strange that Paul is not charged with "spiritualizing" here? Did he not know that a physical seed of Abraham existed? How dare he ignore them? Yes, he knew it, and he was "Spiritualizing,"—giving the Holy Spirit's interpretation of the true meaning of the Old Testament.
[82]Galatians 3:8.
[83]*Ibid.*, 3:9.
[84]*Ibid.*, 3:13-14.
[85]Cp. verses 16, 17, 18, 19, 29, evidently "promises," "covenant" and "promise" are used synonymously.

through your "physical birth"[86] and that Gentiles can only get them through the door of the law.[87] But you have not grasped the meaning of God's revelation in Christ. It was not seen clearly in the Old Testament but now it has been revealed to us that God's blessings are available to men only in and through Christ. He is actually "the Seed" in whose hands the disposal of the blessings is put.[88] It is not sufficient for a man simply to be "in Abraham" to receive these blessings. He must also be "in Christ" through faith. But this means that racial distinctions as means of religious privileges are done away, and "in Christ" there is neither Jew nor Greek, but all are one in Christ Jesus.[89] So, "if you be Christ's," (and not otherwise), ye are "Abraham's seed and heirs according to the promise."[90] Either Christ is all in all for the people of God or He is no Saviour at all.[91]

It would look like this teaching was plain enough for any one to understand, and the great mass of Christians down through the ages have had no difficulty in grasping the fact, (theoretically it may be,) that God's people are one in Christ.

Paul teaches the same truth in Roman's 4, where he again deals with the question of Abraham and his seed. He points out that Abraham was saved by faith, not by works,[92] for he is declared to have been "justified" before he was circumcised.[93] Circumcision was but the seal of his faith. It was also used by God to enable him to qualify as heads of two groups, which in the final analysis are one. He is the father of the *uncircumcised* who believe, (just as Abraham did,) and the father of the *circumcised* who also have a faith like their father Abraham. Faith is the common denominator.[94] Circumcision was but a temporary thing which set off a group by an external mark for a limited time.[95] Of course, no

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[86]Chafer, *op. cit.*, p. 410.
[87]Galatians 3:2.
[88]*Ibid.*, 3:16. Cp. Ephesians 1:10.
[89]Galatians 3:28.
[90]*Ibid.*, 3:29.
[91]*Ibid.*, 5:2.
[92]Romans 4:1-8.
[93]*Ibid.*, 4:9-10.
[94]*Ibid.*, 4:11-12.
[95]The reality, which external circumcision temporarily symbolized, was the circumcision of the heart. (Jeremiah 4:4, cp. Romans 2:28, 29). Paul, speaking of Christians, can say, "We are the circumcision." (Philippians 3:3). See also Colossians 2:9-11.

one denies that Abraham was a Hebrew, the ancestor of the "Jews," and that, historically, it was God's will that for a period this expanded family should be the center of His revelation and their national organization the *locus,* at least, of the majority of God's people. But Paul clearly teaches that *faith,* not Jewish blood, is the essential mark of God's people,[96] and the essential requisite for receiving the blessings God promised Abraham. It is through faith that the inheritance promised Abraham, (heirship of the *world,* not just Canaan,[97]) is received, and it is through *faith,* (not obedience, much less physical descent), that it might be "sure to all the seed" whether they be Jews or Gentiles.[98]

Thus we might sum up our finding so far. Paul teaches that through faith all of God's people are vitally related to Christ, and, being Christ's, they are Abraham's seed according to the covenant-promise, "heirs of the world."

Of course, the Dispensationalists make an attempt to meet Paul's plain words by dogmatically asserting that undoubtedly in the Church, on the basis of faith, men receive the *spiritual* blessings promised Abraham and are his *spiritual* seed. But his natural, physical seed, (that "pure racial stock" they assume), will inherit the *land* and other *material* blessings, because God has unconditionally promised them to "the seed of Abraham." Of course, the trouble is that they have approached the New Testament through the dogmatic dictum of Dr. Scofield, that the Old Testament foreview of Christ and His Kingdom are not fulfilled in the Church,[99]—no matter what the New Testament says. Thus this dogmatic assumption seems to have become a "veil" over their faces[100] as they read the New Testament.

We turn again to Paul's teachings, chiefly in his letter to the Ephesians. There was a time, said he, when you were "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of *the*[101] promise, having no hope, and without

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[96]Romans 4:12, etc.
[97]*Ibid.,* 4:13.
[98]*Ibid.,* 4:16-17.
[99]*Scofield, op. cit.,* p. 989, sec. I.
[100]2 Corinthians 3:13-14.
[101]Ephesians 2:12, see the Greek. The article suggests, "the (repeated) covenants (embodying) the (one) promise."

God in the world."[102] These Gentiles, of course, under God's Old Testament provisions, might have qualified to become members of this commonwealth of Israel, sharers of the promise, having hope and in relation with God. They could have become "Jews" by submitting to circumcision and undertaking to live in accord with the Mosaic Law. It was not *racial blood* that separated them from these privileges, but certain legal and religious requirements which they could have met had they so desired. As proselytes, they would have had all the rights and privileges which any pure-blooded Jew might enjoy. The only seeming difference would be that which carnal pride might be tempted to make,—the "pure racial stock" might boast of its ancestry,—a thing which may have value with men but not with God.[103]

What, then, is the new thing which Paul is emphasizing here? It is this: The privileges which once you might have had through *the Law* you now enjoy through faith in Christ, in whom the Law restrictions have been removed. See what he says in Ephesians 2:13-19. "Now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."[104] The middle wall of partition, between Jew and Gentile, (the Law), has been broken down. "The Law of commandments contained in ordinances" has been abolished,[105]—the typical shadows giving away to the reality in Christ.[106] The old framework of the national organization, the Law, having been removed, Christ makes a "new man," a new organization, "the Church," to take its place.[107]

Now the Gentiles are no longer strangers and foreigners,—*strangers* to what? The Church? Surely not, for the context plainly suggests, "aliens from the commonwealth of Israel and strangers from the covenants of the promise," and this is supported by the statement following, "fellow citizens with the saints, and of the household of God."[108] They are now citizens of God's commonwealth and thus are "children of God." They are now incor-

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[102]Ephesians 2:12.
[103]Romans 2:28-29.
[104]Ephesians 2:13.
[105]*Ibid.*, 2:14-15.
[106]Colossians 2:17.
[107]Ephesians 2:15.
[108]*Ibid.*, 2:19.

porated into God's people and share their blessings. The basis of incorporation is new in this new age since Christ came. It is no longer by the observance of the legal restrictions which formerly hedged about God's people, but on the basis of professed faith alone. God's people remain one. The blessings are to be shared by all, but the basis of participation in the outward organization is different, and so, necessarily, the organization itself is different.

Paul speaks again of this new organization in Ephesians 3:3-6. The early disciples did not at first clearly understand the will of God in Christ for their lives, and for the race. The early chapters of Acts tell how God led them to break away gradually from Judaism and to recognize that "God is no respecter of persons"[109] on the basis of Jewish descent or law observance. Even after the Christian leaders had caught this new truth, certain Jewish Christians, "the Judaisers," continued for a period of years to agitate, declaring that God's covenant-blessings could only be enjoyed by the Gentile Christians if they became "Jews"—i. e., proselytes. In the providence of God it was given to Paul to make the new truth clear, "that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel.[110] Let us note several features of this statement. Paul does not say that this is a truth of which no inkling had been given. He says, "was not made known . . . *as* it is now revealed."[111] That little word "as" indicates that in Paul's mind there had been intimations of this new organization before. Certainly many of the Old Testament prophecies have a wider sweep than can be put into the Jewish national organization. Perhaps the early disciples could look back on the words of Christ and could say, "We ought to have seen in their implications the necessity of a new organization! However, in spite of the intimations, it is a historical fact that the early Church, blinded by its Old Testament approach, did not understand them, and it was given to the Apostle Paul 'to make all men see what is the fellowship of the mystery.' "[112] The Church

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[109]Acts 10:34.
[110]Ephesians 3:6.
[111]*Ibid.*, 3:5.
[112]*Ibid.*, 3:9.

is here called a "mystery." According to the New Testament use of the word, a "mystery" is something which the unaided mind of man would not have guessed but which has now been revealed by God and is no longer a "secret" hidden from men. The Church was such a "mystery." The Jews, unaided, would never have guessed that their external organization would be supplanted by another in the providence of God for the housing of God's people. But God revealed this fact to men, and God's children as a whole have understood and accepted His revelation as true. In verse 6 Paul tells what this new truth,—this revealed secret about the character of the new organization,—is. The Greek, by the use of three compound words, is more graphic than the English. It says, "The Gentiles are *fellowheirs,* and *concorporate,* and *fellow-partakers* of the promise in Christ Jesus."[113] As we have seen, Paul teaches that all of God's blessings are in Christ, even those promised to Abraham and his seed.[114] The Jews had been *heirs, incorporated* in an organization as God's people and *partakers* of the promise. The new truth is that Gentiles, (without becoming Jews), are now in Christ *fellow*-heirs, *incorporated into* the people of God, *fellow*-partakers of the promises! Unbelievable! cried many Jewish Christians along with the unbelieving Jews. This is contrary to God's plain Old Testament statements! This man cannot be an Apostle of God! Away with him! We today honor Paul as the prophet of a new revelation from God,—except, (strange is it not?), there are still Christians so filled with the Old Testament foreview that they cannot accept what he says but insist on reading into his words what he never says!

If Paul is going to discuss the national restoration of Israel at all, surely it will be in the section devoted to the Jewish people, Romans 9 to 11. Let us see what he has to say in these chapters as he tries to answer certain questions which have been put to him about his own people, the Jews, and their relation to God's gracious plan for men. Some of these questions are simply implied by his answers.

The first question, (which is implied in 9:6), grows out of chapter eight. Paul has there declared that whom God foreknew,

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[113] *Ibid.,* 3:6, following the Greek.
[114] Galatians 3:29.

He has predestinated to glory. God's purpose will be carried out, —predestinated, called, justified, glorified![115] But then, *what about Israel?* Were they not an elect nation?[116] Had not God foreknown them in a peculiar way?[117] Yet they are not accepting your Messiah! They are not in line to share the blessings of the Messianic kingdom! Granting that your gospel is true, Paul, (which we doubt), then you are forced to say that God has failed to carry out His word. He promised to be the God of Abraham and his seed,[118] and see what has happened!

"No," replies Paul, "it is not as though the word of God had fallen out and remained so.[119] The trouble is not with God, but with you. You literalists seize upon some statement made in olden times to the fathers and demand that it must be fulfilled at face value,—the value *you* place on it. Then if God does not act in accord with the program *you* have read into His words, you are ready to accuse Him of having failed! Your question is a case in point. You read in Genesis that God promised, 'I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant.'[120] Your line of reasoning is, 'We are the seed of Abraham, a part of the nation once chosen by God, but since we do not believe in your Messiah, Jesus, according to you, we are not among 'the elect.' Therefore God is not carrying out His unconditional promise. His Word has come to nought!"

The fault is not with God, but with your blind literalism. You insist on the seeming meaning of words rather than open your minds to God's meaning as revealed in His further revelations through deed and word. So here, in spite of what Genesis 17:7 seems to say, "They are not all Israel which are of Israel: neither because they are the seed of Abraham are they all children."[121] You must distinguish between the external group, "Israel," the seed of Abraham," and the true children of promise within that

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[115]Romans 8:29-30.
[116]Deuteronomy 7:6-9.
[117]Amos 3:2.
[118]Genesis 17:7-8.
[119]So the Greek, cp. the A. S. V., "come to nought."
[120]Genesis 17:7.
[121]Romans 9:6-7.

group. It is true that you might not have guessed this from the statement made in Genesis 17:7-8 but you should have learned it through God's own acts and words in subsequent history. Half of Abraham's seed, Ishmael, was rejected in the beginning. And then one out of the two boys in Isaac's family was rejected by the sovereign will of God, for the circumstances of their birth made it impossible for the choice to have been affected by their parentage or their characters. If there should be any preference shown to one of these twin children, surely it would be for the elder, but he was rejected in favor of the younger![122] Thus did God begin to make an explanation of His meaning as to who were the recipients of His promise.

Do you now begin to accuse God of unrighteousness, continues Paul, in thus picking and choosing? Again I ask you to examine your own Scriptures. God has plainly asserted His sovereign freedom in dealing with men. He has mercy on whom He will have mercy, and whom He will He hardeneth.[123] You have seemingly forgotten that God is God and you are only a man who has no right to dictate what God must do! He is the Potter and you are the clay,[124]—and yet, (again I appeal to the record of His dealings with men), how patient and merciful He is! He has endured long with the wicked,[125] and in His mercy He has called not only Jews but also Gentiles! The Gentiles were not "His people" yet He has made them the "children of the living God," and He has even preserved a remnant of the Jews, who but for His mercy would have been as Sodom![126]

Does this seem to do away with Israel's responsibility and cast all the blame for the present state of the Jewish nation upon God?[127] Do not so think! continues Paul. Israel has not found acceptance with God because of their proud unbelief. They were sure that they had a correct conception from the Old Testament of

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[122]*Ibid.*, 9:9-13.
[123]*Ibid.*, 9:14-18.
[124]*Ibid.*, 9:19-21.
[125]*Ibid.*, 9:22.
[126]*Ibid.*, 9:23-29.
[127]Paul in these chapters, as elsewhere, asserts both divine sovereignty and human responsibility. He does not try to solve the difficulty, which lies beyond the power of the finite mind. We do well when we follow Paul's example.

what was God's way of salvation for them,—a way of work-righteousness,—and they were set on meriting God's approval. They did not realize that *faith* is the key to acceptance with God and that faith in God's revelation of Himself in the Messiah is the supreme test of men.[128] That foundation stone, laid by God in Zion, has become for them a stone of stumbling.[129] They do not see that in Christ the old legal restrictions are done away and that faith alone remains.[130] "Believe and be saved!" How easy is this demand of God, how understandable! Even the careless, foolish Gentiles have understood and accepted. But Israel! It is even as Isaiah said, "All day long have I stretched forth my hands unto a disobedient and gainsaying people."[131] It is this stubborn unbelief which explains their sad state.

Paul's questioners come back in chapter eleven with two more questions, given in verses one and eleven. The first question might be put thus: "Then you admit that it *is* true, in spite of what God said through Jeremiah,[132] that God has cast His people away? Certainly His people as a *nation* are not believing in God's Messiah."

By no means, replies Paul. The existence of a godly remnant all down through Jewish history shows that God has kept His promise to preserve His people. He never promised to save and bless all of the seed of Abraham, (as we have seen),[133] and the continuous existence of this remnant is due not to their merit or their physical relationship with Abraham but solely to God's elect-

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[128]John 3:17-18.

[129]Romans 9:33.

[130]*Ibid.*, 10:4. Cp. Romans 4:13, The Old Testament saints must have *faith*, even as did Abraham, but they were in addition "under the law" (Galatians 4:4), of which circumcision was a sign and seal. They lived by faith, (Habakkuk 2:4), but because of God's command, as an evidence of that faith they kept the Mosaic regulations. But in Christ these external regulations were removed. The law is now written in the hearts of God's children, (Jeremiah 31:33) and we are enabled to fulfil its requirements through His Spirit in our hearts. (Romans 8:4, 9).

[131]Romans 10:5-21.

[132]Jeremiah 31:35-37.

[133]Romans 9:4-13.

[134]*Ibid.*, 9:29, 11:5-6.

ing grace.[134] In the preservation of this remnant God has shown Himself to be the faithful, covenant-keeping God.[135]

The second question arises out of this answer. God has kept faith in preserving the remnant, but the majority of the Jewish nation have stumbled over the "stone of stumbling."[136] Will they remain in a fallen position? Are they now "down and out" for good? Or will the day come when the Jews as a nation will return to their Messiah and their God?[137]

In answering this question Paul takes the opportunity to speak of how, under the providence of God, "the fall" of Israel has resulted in good to the human race, and asks, how much more would their restoration be used of God for good.[138] He then speaks of the possibility of this restoration.[139] Let me use an illustration, he says. We may liken Israel to a good Olive Tree. The roots are the Patriarchs, the trunk is the covenant people, reaching down to our own times. God has now removed some of the branches of this Olive Tree because of their unbelief in His Son, their Messiah. At the same time, He has taken some branches from a wild olive, and has grafted them in among the branches of the good Olive Tree. But these newly engrafted branches should not boast because of their position, glorying over the Jews who were cut off. The Jewish branches were cut off because of their *unbelief*. The Gentile branches were grafted in because of their *belief*. If these Gentiles fall into *unbelief*, they too will be cut off. Position in the good Olive Tree is due to *faith alone*. Do you now ask concerning these severed branches of the good Olive Tree? They may again take their place among the branches, being grafted on, if they *believe*. God is able to graft them on. Besides, even from a human viewpoint, that should not be difficult. If a Gentile could be taken out of a heathen religious culture and be "naturalized" into a religion so different from his own, how much easier it would be for

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[135]This interpretation of Paul's answer would seem to be correct, otherwise Paul's answer is not an answer. Otherwise he would have said: Yes, since the time of Elijah God has cast off His people, but it will not always be so. The day will come when some future generation will believe, and only then will God's promise be fulfilled.

[136]Romans 9:33.

[137]*Ibid.*, 11:11.

[138]Romans 11:11-15.

[139]*Ibid.*, 11:16-24.

the Jews to believe in the "hope of Israel,"[140] their long expected Messiah!

Not only would the Jewish restoration be a value to the race, and not only is it possible,—(since it depends only on faith in their Messiah),—but, says Paul, *it will take place.* God has revealed it to me that the hardening of Israel is temporary, ending when the fulness of the Gentiles be come in, and so I can assure you that "all Israel shall be saved," and this salvation is in accord with the Old Testament prophecies which tell of a Deliverer coming to turn away the ungodliness of Jacob, and that of the new covenant, which says, "I will take away their sins." God will fulfil His word for their salvation, "for the gifts and calling of God are without repentance."[141]

Such is a brief and inadequate summary, (and in part an interpretation), of these three difficult chapters. I have omitted material which did not seem to bear directly on the theme of our discussion. I feel sure that many students of these chapters will differ with me on some points of my interpretation. However this may be, certainly the essential points of Paul's thought stand out plainly. *First,* he makes the point that God did not promise the covenant blessings to all of Abraham's seed, and that God asserts sovereign freedom in dealing with men. Nevertheless, history shows, as prophecy foretold, that God has bestowed His grace on Gentiles as well as Jews, whose "remnant" is due to God's electing grace. *Second,* he makes the point that *on the human side, faith* and not racial descent, is the key to acceptance with God. This explains the Jewish "falling away," and it also explains God's reception of the Gentiles. *Third,* it would seem that Paul teaches that God's promise to preserve and bless the Jewish race is adequately fulfilled *in God's mind* by His preservation of the "elect remnant" of the Jewish race,[142] yet it is the revealed purpose of His grace to do more than this for some future generation of the Jewish people. Then the hardening will be removed and "all Israel shall be saved."[143] *Fourth,* his illustration of the Olive Tree shows what in his mind the "salvation" was which Israel should experience.

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[140]Acts 28:20, 23. Cp. ch. 26:6, 22-23.
[141]Romans 11:25-29.
[142]See note 135.
[143]I agree with Hodge and Sanday that "all Israel" refers to the Jewish

This is pertinent to our discussion, and needs further examination.

What is the good Olive Tree? Alford, in commenting on this passage, says,

> *"Who are indicated by the lump and the branches? Israel,* considered as the people of God. The lump, which has received its holiness from the first-fruits, equals Israel, beloved for the fathers' sakes: the assemblage of branches, evolved from Abraham, and partaking of his holiness. But one thing must be specially borne in mind. As Abraham himself had an outer and an inner life, so have the branches. They have an outer life, derived from Abraham by *physical descent.* Of this, *no cutting off can deprive them.* It may be compared to the very organization of the wood itself, which subsists even after its separation from the tree. But they have, while they remain in the tree, an *inner life,* nourished by the circulating sap, by virtue of which they are constituted *living parts* of the tree: see our Lord's parable of the vine and the branches, John 15:1 ff. It is of *this life,* that their severance from the tree deprives them, which they will *re-acquire* if grafted in again.[144]

Sanday says:

> "Israel the Divine nation is looked upon as a tree; its roots are the Patriarchs; individual Israelites are the branches."[145]

Thus we may accept that "the olive tree typifies Israel in covenant relations with God."[146] From this starting point we advance into Paul's argument. He is dealing with the situation in his own day, the "Church Age," and is describing what has happened. Note what he does *not* say. He does not say that God

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people. The context seems to make that clear. But how many is "all"? Kellogg, (*The Jews, or Prediction and Fulfilment,* p. 62) says "all" means "there shall not remain one unconverted person, great or small, among them." Gaebelein, (*The Prophet, St. Paul,* p. 140) says, "all Israel living in the day when the Lord appears in great glory and power," but, he brings out, the unbelieving part of Israel who worship the beast (Rev. 13) will be cut off. So for him, "all Israel" is simply believing or faithful Israel, and according to Zechariah 13:8-9 this will be only about a third of the nation. With Sanday, (*I. C. C. on Romans,* p. 335), it seems best to me to take it as "Israel as a whole, Israel as a nation, and not as necessarily including every individual Israelite."

[144]Alford, *Greek Testament,* 5th edition, Vol. 2, p. 431. (Italics his).

[145]Sanday, *International Critical Commentary on Romans,* p. 326. See his discussion, pp. 326-327.

[146]Gaebelein, *The Prophet, St. Paul,* p. 132.

has now made a *new* beginning, has formed a *new people* different from Israel. He does not say that Jews and Gentiles have been brought together into a *new body*. What he says is that wild olive branches have been grafted into the good Olive Tree,—"Israel in covenant relations with God,"—and take their place among the believing Jewish branches which remain in the tree and with them partake of the root and the fatness of the olive tree.[147] This is the same incorporation of Gentiles into God's people that we found described in Ephesians 2:12-19 and 4:6.

Then Paul turns his thought to the severed Jewish branches and their future. He says that if they believe they may be grafted into their own good Olive Tree. This is a future fact. It will certainly happen, for God has revealed it to me. All Israel shall be saved.

Let us ask, *if Paul had wanted to stress the unity and continuity of God's people,* what better illustration could he have chosen? The roots are the Patriarchs. The tree is the Covenant nation. The Jewish branches remaining in the tree in Paul's day are the Jewish Christians. The branches from the wild olive tree grafted into the tree among these Jewish branches are the Gentile Christians. The severed branches which will be grafted into this same tree represent the unbelieving Israelites when God removes their blindness. Such is Paul's figure. Do not correct principles of exegesis demand that we take this figure to teach a truth which is in accord with the essential character of the figure? The essential character of the figure is that of a tree supplying the branches with sap drawn from the roots,—a living organism. Is not the truth symbolized just this,—God's people are a living organism, vitally connected, one unit? It seems self-evident.

But, we are asked, does not the Old Testament speak of the Jewish nation and the New Testament speak of the Church made up of Jews and Gentiles? We answer, loosely speaking, Yes, but more exactly speaking, No. The Old Testament covenant-nation was not made up simply of the physical descendants of Abraham, "a pure racial stock." It was made up of those, (mostly Jews by birth, it is true), who entered into covenant relationship with God

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[147]Romans 11:17.

on the terms laid down by Him to Abraham and Moses.[148] The New Testament speaks of those, (mostly Gentiles, it is true), who enter into covenant relationship with God on the terms now laid down in the "New Testament."[149] But, declares Paul, the essential basis of acceptance with God is faith, whether for Abraham,[150] or for his seed,[151] or for the Gentiles,[152] for without faith it is impossible to please Him.[153] In Old Testament times the faith of God's people showed itself by a loyal adherence to the law of God written on tables of stone. Since Christ the faith of God's people shows itself by a loyal adherence to the law of God written in their hearts,[154] but, in either case, obedience is the fruit of *faith,* by which "the just shall live."[155]

Fifth, we are now ready for the observation that here, where Paul is dealing with the destiny of the Jewish people, and where, it would seem, he must inevitably have spoken of the *national, political restoration* of the Jewish people, (had he believed it to be God's purpose for them,) *he says absolutely nothing about it.* Search Romans 9 to 11 and see. Of course, it is "read into" Romans 11:26 and 29. It is said that the Deliverer is Christ who will restore the nation to land and power. But Paul doesn't say so. He says the Deliverer will turn away the *ungodliness* of Jacob. It is said that the *national restoration* must be included in the "gifts" spoken of in verse 29. But Paul doesn't say so. If you believe a verse should be interpreted in the light of its context, then the "gifts" of which God does not repent are the sending of the Deliverer "to turn away ungodliness from Jacob," (verse 26), and forgiveness of sins according to the promise in the New Covenant, (verse 27). These gifts, says Paul, will eventually be theirs although they are not now enjoying them. They are now enemies of God, but they are even yet beloved for their father's sake, and

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[148]See the first part of this discussion in THE UNION SEMINARY REVIEW, October, 1940, pp. 33-63.

[149]For the New Covenant, Jeremiah 31:31-34. Cp. Hebrews 8:6-13, 2 Corinthians 3:6-18.

[150]Romans 4:3, 9, etc., Galatians 3:6.

[151]Romans 4:12; Galatians 3:7, 25-29; Romans 11:23.

[152]Romans 4:11; Ephesians 2:8; Romans 11:20.

[153]Hebrews 11:6. Note the emphasis on faith in the whole chapter.

[154]Jeremiah 31:33; Romans 8:3-4.

[155]Habakkuk 2:4. Cp. Romans 1:17, Galatians 3:11.

God will not fail them. That is all that Paul *says*. Any one, of course, can read into this passage anything he pleases,—who can keep him from using his imagination? But he will have the difficult task, (if he dares face it), of explaining why Paul is completely silent on the subject of the national, political restoration of the Jewish nation as a unit distinct from the Church. And what is even harder is the explaining away of the positive teaching to the contrary given in these chapters under the guidance of the Holy Spirit.

Let us conclude this study of the New Testament teaching on the subject of "the people of God,"—a study which has not introduced all the evidence which might be adduced,—[156] by again emphasizing the fact that the interpretation of the Church, (which follows what it believes to be the interpretation of God's purposes given by the Holy Spirit in the New Testament), has not taken the blessings away from Israel and given them to a group that is distinct from Israel, leaving Israel only the curses.[157] Nothing has been taken away from God's people. God's faithful people of the period before Christ will receive all that God has to offer men. The believing Jews of the last days will receive all that God has to offer them. The only "Israel" from whom it might seem something was taken away is *unbelieving Israel,* and God never guaranteed them anything. Search the Bible and see! To *believers* He has promised everything. What is more, God has revealed to us through His Spirit that His purpose for "His own," whether they be Jew or Gentile, is far beyond the "good" He held before His Old Testament saints. They are fortunate that they did not receive "the promise" in their day, (as they understood it, and only that, forever), and they will be the first in glory to acknowledge it, for God has "provided some better thing for us, that they without us should not be made perfect."[158] What is this "better thing"? It lies beyond the sense perception and the imagination of the natural heart, for "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God

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[156]E. g., the teaching of the Letter to the Hebrews.
[157]E. g., *Kellogg,* op. cit., pp. 64-65.
[158]Hebrews 11:39-40.

hath prepared for them that love Him. But God hath revealed them unto us by His Spirit."[159] What are these things which the Spirit has revealed? The outstanding thing revealed is that God will be our God and we shall be His people,[160] who shall be "made perfectly blessed in the full enjoyment of God to all eternity."[161] All that this means we cannot fathom, but surely it means that we should never limit the blessings of God to the things of this world, which eye hath seen, and ear heard, and the heart of man gloated on and coveted. A "better thing" lies before us.[162]

[159]1 Corinthians 2:9-10.
[160]*Cp. Revelation* 21:3.
[161]*Westminster Shorter Catechism.* Answer 38.
[162]Hebrews 11:40.

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I. EXEGETICAL THEOLOGY.

How to Read the Bible. *By Julian Price Love.* The Macmillan Company, New York. 1940. 204 pages. $2.00. The Professor of English Bible and Biblical Theology at Louisville Presbyterian Seminary writes under the conviction that people fail to acquire a reading interest in the Bible not because they are disinterested, but chiefly as a consequence of the "awkward and unintelligible way in which the English versions of Protestantism reach the people." No surer way could be recommended to restore an intelligent and affectionate use of the Bible than the author's prescription, namely, the reading of the Bible by units of thought. A unit of thought, of course, is a passage which deals with just one thing. A book may be read as a single organized whole, or it may be read according to such story divisions, as those of characters, occasions, prophetic visions, problems, or units of teaching. Or the spirit of a book may serve to hold the reader's interest in terms of a single mood, or, as in the case of the Psalms, by the range of feeling they inspire.

A mere glance at the richness and variety of reading units in both Old Testament and New suggests what a treat is in store for the person who will follow the author's well-chosen recommendations for reading (chapters 7 and 8). For example, read Job for its units of dramatic action; or the Book of Proverbs for its units of practical wisdom; or I Thessalonians as a unit in exhortation; or I Peter as a unit study in Christian suffering. The busy pastor will thank Dr. Love for the clear way in which he relates the Bible to life's experiences (Chapter 9). Parents will profit by the splendid chapter (Number 10) on reading the Bible with children. Teachers and Bible lovers will all enjoy the admirable treatment of the Bible as Literature (Chapter 11). No one will expose himself to any one part of this book without feeling the compulsion of Paul's injunction to Timothy, "Give heed to reading." H. T. K.

The Bible and Archaeology. *By Sir Frederic Kenyon.* Harper and Brothers, New York. 310 pages. $3.00. There is always a place for a book, simply written and yet reliable, which will bring the ordinary reader abreast of archaeological discoveries as they bear on the Bible. From time to time books purporting to do this have appeared. Some of them have been quite good, while others simply cannot be followed. But even the most trustworthy of them, of which there have been several in recent years, pass out of date with alarming rapidity, so fluid has the whole field of archaeology been. So, we repeat, a work under the above title by such a reputable scholar as the author is most welcome.

In the main the book will live up to expectations. The material seems to be quite up to date and fairly well selected with relation to the centre of interest,—the Bible. All parts of the ancient Near East including Crete,

Asia Minor and North Syria as well as lands more obviously related to Hebrew history find their place in the contents. The usefulness of the book is somewhat impaired by the tendency of the author, whether due to a desire to conserve space by avoiding polemical issues or to some other reason, to make certain statements and to accept certain positions which are by no means as assured as a casual reading of the book would lead one to believe. A good example is his relating of the Jericho evidence to the problem of the Exodus. Following Garstang and others he places the Exodus and Conquest in the Amarna Period without even speaking of a vast body of evidence, more convincing to many minds, which forces the dating of the Conquest in the latter part of the 13th century B. C. Similarly, one might mention his assumption of a Canaanite migration in the latter part of the third millenium presumably from the Negeb and, on a smaller scale, his identification of Warren's shaft with the perplexing *tsinnor* of II Samuel 5, and the declaration that Solomon's Jerusalem extended to the West Hill.

But these faults, serious though they are, do not affect the general usefulness of the book. The reader who desires an understandable, up-to-date and reliable introduction to Biblical archaeology will find all of that here.

J. B.

HARPER'S TOPICAL CONCORDANCE. *Compiled by Charles R. Joy.* Harper and Brothers, New York. 478 pages. $3.95. Here is a different kind of concordance, one that will fill a real need. Unlike the traditional concordance, which lists verses by words, (and only those verses in which *the* specific word appears), this volume arranges the verses under topics—25,000 texts under nearly 2,200 topics in all. This arrangement eliminates the necessity of wracking the memory for a key-word under which the passage desired may be found. It allows the inclusion under a topic heading of vivid, appropriate verses which are applicable whether a specific word is present or not. It lists a host of important modern topics such as 'aggressiveness', self-respect and 'tolerance',—words which do not appear in the King James or Revised versions and which consequently are not found in the ordinary concordance.

The book is printed in clear, readable type. Bible verses are quoted in full, saving the necessity of cross-checking with the Bible. Synonyms are given for every topic. Manifestly it will not take the place of the traditional concordance—not for the conscientious student of the Bible,—but it will be of greater help to speakers and writers who want appropriate verses for a particular topic. It will give Bible material for many a sermon, many a talk. It is a book which every minister, every teacher, will certainly want to possess.

E. T. T.

CHRIST IN THE PENTATEUCH, or Spiritual Values in the Books of Moses. *By J. B. Tidwell.* Zondervan Publishing House, Grand Rapids, Mich. 364 pages. $2.75. Dr. Tidwell is Professor of Bible in Baylor University. He

accepts the simple statements of fact found in the Bible and then looks for their spiritual import, for it is his conviction that the Bible centers around Redemption and the Cross and that therefore all Bible study should seek to find suggestions concerning the plan of redemption. He is primarily interested, therefore, in searching the early Bible story for types of Christ and illustrations of spiritual truths, especially those which deal with sin and redemption. He offers a great many suggestive insights, and for some types of mind the book will be a rich storehouse of spiritual truth. For many others, however, the conviction will grow as they read the book that the author is grafting his spiritual truth, (true though it may be), on a record which does not directly support it and that at times he adopts curious interpretations as they lend themselves more readily to portray the truths of redemption. J. E. B.

C. H. SPURGEON'S TREASURY OF DAVID. *Condensed by David Otis Fuller.* Zondervan Publishing House, Grand Rapids, Mich. 2 volumes. 357 and 361 pages. $6.85. *The Treasury of David,* regarded by Spurgeon, the great English preacher, as his master work, was reprinted in its original form (seven volumes) many times and is known and loved by Christians throughout the world. It not only contains Mr. Spurgeon's own valuable comments on every verse in all the Psalms but in addition thousands of quotations, especially from the great Puritan divines. Lacking in critical value and in technical scholarship, it is valued today chiefly for its spiritual insight, its homiletical suggestiveness. In this abridged form it becomes more usable, more readable to the present age than in the original seven volumes. In this new form this old classic should achieve new popularity. E. T. T.

THE SERVANT OF THE LORD. *By Adelaide Teague Case.* The Woman's Press, New York. 48 pages. Fifty cents. The well-known Professor of Education in Teachers College, Columbia University, offers a series of devout studies of the four songs found in Isaiah 42:1-4; 49:1-6; 50:4-9; 52:13-53:12, which taken together form a dramatic poem, characterized by vivid imagery and sustained emotion. They depict, as few other passages in the Holy Scriptures, how the Servant of the Lord expresses God's tender love for all humanity in a supreme redemptive act. The author's comments are most timely and suggestive. She has appropriately included Torrey's able metrical translation of these songs. The booklet, attractively printed, would make a very suitable gift during the coming lenten season. H. T. K.

BYPATHS IN THE GREEK NEW TESTAMENT. *By Kenneth S. Wuest.* Eerdmans Publishing Company, Grand Rapids, Mich. 127 pages. $1.00. Dr. Wuest is teacher of New Testament Greek in Moody Bible Institute and in a series of fifteen studies has helped to show the light which a knowledge of Greek throws on the meaning of God's Word. Some of these

studies deal with the light which the papyri throw on certain New Testament expressions, others are studies of New Testament words. Several of them are simply expositions of short passages of Scripture. The book is of primary interest to those who do not know Greek, and, with the exception that in places the author (naturally) gives his Dispensational interpretations, is an excellent one. J. E. B.

THE SEARCH FOR THE REAL JESUS, A Century of Historical Study. *By C. C. McCown.* Charles Scribner's Sons, New York. 338 pages. $2.50. The author has rendered a real service in gathering into compact and readable form the various views held about Jesus (and the Gospel narratives) during the past century. He has endeavored to show the relation of the views held in each period to the dominant thought trends of that period or, where these overlap, the emphasis which controlled each student. The book is divided into five parts: (1) The Search for the Historical Point of View; (2) A False Start, Led by Philosophy Instead of Science; (3) The Search for Critical Methods of Historical Study; (4) The Search for Trustworthy Sources; and (5) The Search for an Historical Interpretation. Under each of these are several subdivisions and a wide range of material bearing on understanding of the Gospels. The works of many students in these fields are commented on, —only briefly, of course,—but the effort is made to give the viewpoint or chief contribution of each man. Some may feel that the author's presentation is not quite adequate or accurate, but on the whole he has done an excellent piece of work in presenting somewhat objectively a bird's-eye view of the whole field.

The chief criticism would be that the author does not simply present objectively the views of the various thinkers but continually throws in comments of his own which would tend to influence the uninformed reader for or against the view presented. Perhaps this is inevitable, or even desirable, but it would have been a help to the reader if the author had sketched in the preface his own viewpoint and pointed out under what dominant trend of thought he was writing. He advocates the historical approach, (as do all modern scholars), but the result for him is that he centers his interest on the *man* Jesus. "The Christ of ancient faith has the same value as the Osiris or Mithra or Attis of the mysteries" (p. 305). He classes as "ancient prejudice" the "belief in the inerrancy of Scripture or at least in plenary inspiration, traditional soteriology, inherited reverence for Jesus as an authority" (p. 215). He declares that by the beginning of the twentieth century Gospel criticism had "destroyed both the orthodox and the liberal Jesus. It had discovered none for itself. More than a third of a century is gone and the situation is worse rather than better" (p. 286). And yet "a century of search has neither discarded nor discredited the real Jesus" but "the world will not soon come to see the real Jesus" (p. 307). "Empirical religious realism is the path to the truth" (p. 308). "If the search for the real Jesus teaches anything, it is that he has in the past

and will in the future come ever to be better understood and to mean more in the life of mankind" (p. 309). These quotations are but samples of the author's viewpoint,—a mixture of skepticism about and admiration for the man of history, Jesus. They are given so that the reader may be better enabled to evaluate the author's critical remarks about the views of others.

Yet, in spite of the fact that we cannot accept the author's view of Jesus, nevertheless we find this book most worthwhile as a brief introduction to viewpoints of men of the past century as they have tried to understand Jesus and the Gospels. J. E. B.

THE SERMON ON THE MOUNT. *By Martin Dibelius.* Charles Scribner's Sons, New York. 147 pages. $1.50. Professor Dibelius of the University of Heidelberg, Germany, delivered these lectures at the Divinity School of Yale in 1937. In seven arresting chapters this gifted New Testament scholar deals eschatologically and practically with The Sermon on the Mount; that is, in its relationship to the coming Kingdom to which the first group of Christians looked forward with strong faith and radiant hope; also in its relationship to the world in which we live. He insists that The Sermon is eschatological: that it is also absolute for all time and eternity. Two paragraphs give an epitome of the writer's position:

"Jesus proclaims in an absolute way the pure will of God. This will is not confined to an interim and is thus not valid only for the period till the end of the world; it is God's actual demand upon men at all times and for all time. But it will attain its full validity only in the Kingdom of God. It is the sign of this passing age that the fulfillment of God's will is hampered and embarrassed by the conditions of our worldly existence. In the face of the coming end Jesus proclaims God's demand without regard to any such considerations. God's will does not depend upon the eschatological hope and expectation; it is eternal, like God. The eschatological expectation, however, gives the occasion for the proclamation of the divine will, without regard to the circumstances of everyday existence. The eschatological expectation makes men free from all conditions of this world, free to understand what is the pure, unconditional will of God. Therefore of the various interpretations of our passage given above, the last seems to be correct; the passage is to be taken *in an absolute sense because it is eschatological*" (p. 51).

"On the one side we found that the Sermon on the Mount must be taken seriously as an expression of the divine will—even in this world. On the other side we recognized that the commandments of the Sermon on the Mount cannot be fully performed in this age" (p. 101). D. H. O.

A VOICE IN THE WILDERNESS. *By Roy L. Smith.* Abingdon-Cokesbury Press, New York and Nashville, Tenn. 233 pages. $2.00. A happy combination of fact and imagination has here produced a fresh and vivid biographic study of a man about whom comparatively little is known. In

these pages John the Baptist comes to life as he is realistically portrayed against the background of the turbulent days in which he lived. The book is well-written, easy to read and interesting. J. B. C., Jr.

READINGS IN ST. JOHN'S GOSPEL. (Second Series: Chapters XIII-XXI). *By William Temple,* Archbishop of York. The Macmillan Company, New York. 207 pages. $2.75. Here is the second volume of a commentary on the Fourth Gospel which registers a new high in literature inspired by the Bible. Here are the reflections of a daring and mature mind which has come to grips with the most profound and most beloved of our New Testament writings. Let one sentence illustrate what is in store for the reader (page 230): "Only because He (Jesus) is more than an individual man can He be *the way* for us. Shakespeare is not himself 'the way' for me to write poetry, nor is even St. Francis 'the way' for me to be a Christian. These show me how poetry can be written and how Christianity can be lived; they have a way of doing it, but neither of them is a way by which others may do it. But Jesus is not only a man who trod the way to God. . . . We can become 'very members incorporate' in His Body as we cannot in the body of any other. We come to the Father *through* Him, and He is *the way*."

Our author not only offers the reader a new English translation of the Greek text, designed primarily to inspire personal meditation, but his remarks are of the type one pilgrim might share with another when the living Word of God speaks to him through the printed words of Scripture. It is high personal witness of this sort which distinguishes this reverent and refreshing treatment of John's Gospel.

The Introduction to the first volume of this series is reprinted in volume two. A review of this introduction may be found in THE UNION SEMINARY REVIEW of October, 1939. H. T. K.

SNOWDEN'S SUNDAY SCHOOL LESSONS, 1941. Practical Expositions of the International Sunday School Lessons. *By Earl L. Douglass.* The Macmillan Company, New York. 370 pages. $1.50. For several years Snowden's Sunday School Lessons have been prepared by Dr. Douglass, minister of the Summit Presbyterian Church, Germantown, Pa. Under his editorship the volume has become more helpful than ever before, in the estimation of this reviewer the most helpful of all expositions of the International Sunday School Lessons. The author gives a clear, helpful exposition of each lesson, with virile and practical applications to the life of today. Appended are suggested questions and topics for discussion. A new feature offers hints to teachers on the teaching of each lesson. E. T. T.

PELOUBET'S SELECT NOTES ON THE INTERNATIONAL SUNDAY SCHOOL LESSONS. 1941 *By Wilbur M. Smith.* W. A. Wilde Company, Boston, Mass. 473 pages. $1.75. Peloubet's Select Notes on the International Sun-

day School Lessons have appeared now for sixty-seven years and are known, or should be, by all teachers of the International Sunday School Lessons. They are characterized by theological conservatism and evangelical fervor, and by numerous quotations from a wealth of classic sources. Dr. Smith, the present editor, is a Presbyterian minister, professor of Bible in Moody Bible Institute and a mild premillenarian. There are suggestions for the teaching of each lesson, for further reading, questions for discussion, maps, pictures and all other needed lesson helps. E. T. T.

THE LAMP OF PROPHECY. *By H. A. Ironside.* Zondervan Publishing House, Grand Rapids, Mich. 159 pages. $1.00. This is a collection of thirteen of the author's articles and addresses, most of which are either an apologetic for or an exposition of the teachings of Dispensationalism. The presentation of this viewpoint is clear and interesting. The "proof texts" and passages usually used by the Dispensationalists are quoted as conclusive proof of the positions held,—it being taken for granted that the Dispensational interpretation of them is the necessary one. But the Church through the ages has interpreted these same passages in a fundamentally different way, while these Dispensational interpretations are the "discoveries" of the last hundred-odd years. J. E. B.

II. SYSTEMATIC THEOLOGY.

TENNANT'S PHILOSOPHICAL THEOLOGY. *By Delton Lewis Scudder.* Yale University Press, New Haven, Conn. 276 pages. $3.00. Those who have read Dr. F. R. Tennant's *Philosophical Theology* will find this critical study of it by Dr. Scudder a very exciting volume. With the training of the two men so different, it is not surprising to find them in disagreement on many points. The early training of Dr. Tennant was in the laboratory, and for a number of years he did research in the natural sciences. He comes to the examination of theology with this background and "mind set." Without this experience with laboratory technique it is hard for Dr. Scudder to perceive the strength of Dr. Tennant's contentions, precisely because the latter is limited in his thinking by his rigidly inductive canons. If Dr. Tennant were alive today, he would have difficulty in sensing the cogency of Dr. Scudder's argument.

From his own assumptions, the author of this volume has subjected Tennant's entire published writings to exposition and criticism with attempt at reconstruction. To your reviewer that portion of the volume before him which makes direct attack on Tennant's grounds for rejecting the validity (i. e., scientific validity) of religious experience is the most entertaining. Tennant does not reject the fact of religious experience. He rejects the *proof* value of religious experience—a very different matter. Tennant advances seven arguments for rejecting religious experience as proof of theism. For the information of those who may be interested in opening

up anew the general subject of the bases for belief in the reality of God I will set them down. Tennant contends: (1) that the data of sense experience are our only, original, underived, first-hand, immediate contact with the actual. This is not so much an argument as it is a necessary assumption if one's inductive reasoning is to adhere to the rigor of scientific method. (2) That *numina* (the content or data of religious experience) differ from *sensa* (objects sense-perceived) in lacking specific quality, e. g., the intensity of a color. (3) That *numina* are so vague that they are connected with all kinds of objects, throughout the history of religion. He contends that if all the objects which are perceived to be instinct with numinous power are actually thus endowed, then theism is rejected. *Per contra,* if the divine power has selectively indwelt various objects, progress in theology has been made by successive demands of its actual presence in these objects. If this method is pursued to its logical conclusion, it would seem that we would destroy theology by finally removing God from his cognizable world. (4) That "*numina* are so private, exclusive and autobiographical that they cannot be constructed into common, conceptualized thought-objects as *sensa* or *Idia* can be." (5) That the experience of the numinous may be psychologically immediate, but epistemologically mediate. This distinction between psychological certainty or certitude and epistemological or logical certainty is well taken. The confusion of these two types of certainty pervades all mythical and intuitionalist theology and, thinks Tennant, the majority also of discussions of religious experience. (6) That the experience of the numinous may be accompanied by a high degree of "certainty" but that this may be simply a high degree of subjective, psychological certitude and not of objective, reasonable certainty. (7) That the religious experience involves no unique faculty of cognition, as certain mystical and intuitionalist writers assert. In our present state of knowledge, at least, it is impossible to distinguish this so-called higher faculty of mystical apprehension from certain subliminal functionings of mind, or from anesthetic and hypnotic revelation.

Now Tennant does not reject the reality of religious experience nor the belief in the communicableness of God. His position is that in all knowledge there is a core of faith, which is logically prius to cognition, and that our knowledge of God is no exception. So much stress does Tennant put on faith in reaching knowledge that one could almost say that he destroys knowledge to make room for faith. The attitude, and the power, and the central fact of faith stand out in clear visibility in Tennant's theology. Over against Tennant and his associates there is a group of theologians who seek to prove the existence of God and his personality by scientific method, and I honor them. But when the arguments used are carried to their logical conclusion they are a bit disappointing. The argument is that since scientific knowledge never attains absolute certainty but only a high degree of probability, religious knowledge may be well content with probabilities.

I shall not rehearse the arguments which Dr. Scudder marshals in

refutation of Dr. Tennant's position. These arguments can best be appreciated and enforced by the author himself, and hence I hope that what I have said may drive my readers to this volume itself. I can promise a reward for the time spent in reading this exposition of *Tennant's Philosophical Theology.* F. H.

WHAT WE MEAN BY RELIGION. *By Willard L. Sperry.* Harper & Brothers, New York. 177 pages. $1.75. This is another of many fine books that have appeared during the past few years containing lectures on religion. The author is Dean of the Harvard Divinity School. This volume initiates a series of lectures on religious subjects to be given annually at Florida Southern College. There are five lectures in this book—on Religion, Faith, Prayer, Morals, and God. The book is exceedingly thoughtful and helpful, and it manifests a virile religious spirit. The treatment of the subject of prayer is the most satisfying, as it answers a number of questions many Christians are asking today. H. S. E.

THE CHRISTIAN FAITH IN A DAY OF CRISIS. *By Charles S. MacFarland.* Fleming H. Revell Company, New York. 226 pages. $1.50. In this volume Dr. MacFarland attempts to indicate some present trends in Christian thought by giving a digest of some of the most significant books that have appeared in the last several years in the theological field. Dr. MacFarland has rendered a service in producing a suggestive volume that many will use as a guide to intelligent theological reading. The author has read the theological literature of recent years with discrimination and fine critical judgment. He brings to the task of guiding the reading of others a rich background of scholarship, travel and religious statesmanship. This book should have a place in the library of every busy minister and should be used for reference as one seeks to become familiar with recent theological writings. W. M. A.

EXPERIENCE, REASON AND FAITH. *By Eugene Garrett Bewkes, Howard Bonar Jafferson, Eugene Taylor Adams and Herman Arno Brautigam.* Harper and Brothers, New York. 649 pages. $3.50. This book, written by professors in the department of Philosophy of Colgate University, is intended to provide the subject matter for a survey or general course in philosophy and religion, more particularly as a general introduction or survey of the part which philosophy and religion have played in western civilization. Say the authors: "The book might well have been described as the adventure of philosophic and religious ideas in western culture. We have tried to give the college student, who has no particular preparation in either philosophy or religion, an extensive course which will give him some idea of the way in which the religious and philosophic roots of our cultural heritage took hold and developed in the course of a long history." In following this long trail the authors advance some positions incompatible with

the traditional viewpoint; their empirical philosophy applied to metaphysics, ethics and religion will not satisfy philosophers of another school, or Christians who believe that God has revealed Himself fully in Jesus Christ. Yet the authors are sympathetic to the church and to the Christian tradition. Their stimulating survey of the history of philosophy and religion illumines the history of Christian thought and the problems which it now faces in more ways than a brief review can indicate. It is an exceeding rich volume for ministers—for any one interested in the field of Christian thought. E. T. T.

THE IDEOLOGIES OF RELIGION. *By George Perrigo Conger.* Round Table Press, Inc., New York. 263 pages. $2.50. Dr. Conger is a former Presbyterian minister, now a philosophy professor of note at the University of Minnesota. "The philosophies, like a dome of many-colored glass, stain the white radiance of religion." So paraphrasing, he suggests to us that these ideologies can be displayed as a spectrum. From the warm colors to the cold they come: Mysticism, Supernaturalism, Idealism, Pragmatism, Evolutionism, Naturalism and Humanism (with Occultism and Economic Nationalism as the infra-red and ultra-violet, respectively). Each is examined as to strong points and weak points and what deserves to survive is declared. Thus of mysticism we might retain "the sense of immediacy and totality of experience . . . the confident facing of the universe"; of supernaturalism, the "personal quality" of the Object of religious devotion; of idealism, the discovery of significant relation between personality and the universe; of pragmatism, the quest for life's highest satisfaction and its conditions; of evolutionism, the idea of a growing universe; of humanism, its enthusiasm for human welfare; of naturalism, the vision of the wonder of the natural universe around us.

The author, who appears tolerant of almost everything but Barthianism and deprecates a "monochromatic" ideology, nevertheless prefers religious naturalism for his own. He calls it Theitism. Man, he teaches, is an epitome of the universe, formed in its image, his structure and principles of growth resembling those of all other levels of matter and life. The spiritual life is the natural at its best and highest. The resultant Christianity which Professor Conger subscribes to is extremely tenuous. Angels, miracles and a future life are problematic. The Object of religion is that Process which makes for righteousness, the good in the universe and is personal mainly in the sense that it culminates in persons, especially in the great persons of history, notably Jesus Christ whose life and death epitomized a new stage in the history of the cosmos. Perhaps God is incompletely personal, the Person that is to be, rather than He who was in the Beginning. Yet he ends by quoting Isaiah fifty-three.

Dr. Conger has yielded so much to the exclusive selectivity of naturalism, despite his own warning, that he leaves us but a ghost of religion. He has been too easily impressed with the Kantian and similar classic criticisms

of the traditional arguments for the existence of God, gives little weight or understanding to the brilliant reconstructions of these arguments by Baillie, McIntosh, Tennant, W. R. Matthews, Sorley, Brightman, Barnes and others. His own doctrine of epitomization seems to the reviewer to be a powerful addition to the teleological argument. For this repetition of structure, pattern and law on every level of advancing nature is sheer miracle unless it is the expression of an Infinite Intelligence. Is that unique personality of Him "by whose stripes we are healed" just the culmination of an impersonal Process and not the plan of Supreme Love?

This book is a sign of the times. It is cleverly written, clear, urbane, learned yet amazingly superficial,—scientific humanism at its best and worst.

D. M. A.

A PHILOSOPHY OF THE CHRISTIAN REVELATION. *By Edwin Lewis.* Harper and Brothers, New York. 306 pages of text and 40 pages of notes and index. $3.00. Edwin Lewis, Professor of Systematic Theology and Philosophy in Drew Theological Seminary, has given us one of the really great books of the year and perhaps of the decade. The book is impressive because of the truth it presents, because of the masterly manner of procedure, because of its wide scope, because of its frank facing of the arguments raised by many schools of thought, because of its excellent literary style. The author first presents the claims respecting revelation, then reviews the scientific, psychological and philosophical problems arising out of his general position, and finally discusses the matter of how revelation adjusts itself in an ever-changing sense.

Lewis thinks that we must not ignore the divine revelation as it is found "in the fact of creation, the fact of history, the fact of man's own distinctive nature, especially his reason and his conscience, the fact of ethical activity, and the fact of universal religion," as well as in the Scriptures and climatically in Jesus Christ. The author agrees with Emil Brunner, in *The Mediator,* that Karl Barth has put a "one-sided emphasis on the Scriptual and Christian revelation," showing that "once we have this revelation, we are able to detect and to estimate its adumbrations elsewhere."

There has been a decided swing away from "the rationalism of the second and third decades of the century." We are in the midst of a rising tide of faith. The author gives a series of thumb-nail sketches of the theologies of Kierkegaard, Barth, Karl Heim, George S. Hendry, Berdyaev, Brunner (with whose position Lewis seems to be largely in agreement) and H. R. Mackintosh (whose sketches of various theologies and theologians in *Types of Modern Theology* is one of the really great books in recent years) and others. The truth of revelation must be presented not so much as a final philosophical rationale as the drama of man's deliverance in order to appeal to the emotions and the imaginations of the people of this and every generation.

D. H. O., Jr.

MAN'S SEARCH FOR HIMSELF. *By E. E. Aubrey.* Abingdon-Cokesbury Press, New York and Nashville, Tenn. 218 pages. $1.75. The author analyses what he holds to be the objectives involved in man's attempt to find himself and undertakes to show how Christianity opens the way to the attainment of each. Thus he contends that the search for integration can be completed only around a Christ center, through which life's forces are organized on the deepest levels and in terms of the widest scope; that communion can be fully established only through the Holy Spirit, who is a real bond in whom men may be united; and, finally, that freedom is possible only through God-given purpose and in a God-created nature.

The analyses of the problems are thoughtful and abound in suggestive insights gleaned from many sources. The solutions, however, are somewhat arbitrarily presented. The Trinitarian pattern works out so smoothly and is supported with so few data of experience that the reader receives the impression that the writer, instead of grappling with his problem in all earnestness, has approached the difficulties with his conclusions already before him.

The book contains illuminating comments upon current ideas and stimulates appreciation of our credal concepts but can scarcely be considered a significant contribution to thought upon its subject. T. E. H.

THE CHRISTIAN FELLOWSHIP. *By Nels F. S. Ferre.* Harper & Brothers, New York. 236 pages. $2.00. Prof. Nels F. S. Ferre is at present Professor of Christian Theology at Andover-Newton Theological School. He was born in Sweden in 1908 and came to America when he was thirteen years old. Not the least of the merits of his book is that he combines a thorough knowledge of the American theological scene with a background that is rooted in the theology of the Scandinavian countries, particularly Sweden. The Scandinavians are aggressively Protestant, but as their language is not widely read in England and America the thinking of these men has not exercised its due influence on the development of Protestant theological thought.

Prof. Ferre addresses himself to the crucial theological problem of our age. He recognizes the need of a Christian fellowship on a world basis. But he is realist enough to know that such a fellowship must flow from a genuine unity arising from a common understanding of the meaning of Christianity. He recognizes that in the world today Christians are divided into Fundamentalists, Liberals and Sacramentarians. He acknowledges that the differences between these bodies seem to be irreconcilable.

Prof. Ferre is right in his understanding that the unity of a divided Christendom must not come by its growing more shallow but by its entering on more serious theological work. He believes that "love" (the *agape* of the New Testament) is *both the distinctive and determinative element of Christianity.* He is confident that by following the implications of this insight traditional theology can keep the substance of its faith and still become

more intellectually and socially effective and that liberalism can keep its intellectual and social passion and at the same time obtain a more adequate and definite standard of faith. H. R.

THE PRESBYTERIAN DOCTRINE OF CHILDREN IN THE COVENANT. *By Lewis Bevens Schenck.* Yale University Press, New Haven, Conn. 188 pages. $2.50. In this book Dr. Schenck traces the modification and loss of the true understanding of the significance of infant baptism in the Presbyterian Church of America and points the way to its eventual recovery. It is not a book for popular consumption but an important contribution to Presbyterian thought on this important subject.

Calvin and his contemporaries believed that the children of believing parents were presumptively regenerated, with the new life as a latent seed already at work in their hearts. "The child then opens its eyes redeemed on a world in which by careful nurture it is expected to grow and develop in the Christian ideal of life and of character."

This view was challenged by the Great Awakening. The blessings of membership in the Christian family, of the Covenant relation with God, and of a real, vital membership of children in the church was minimized. The revival, with its emphasis upon conscious conversion after intense struggle, was exalted as the surest road to Christian discipleship, as the normal method of entrance into the Kingdom of God. As a result infant baptism was neglected and its significance and value, as also that of Christian nurture, no longer understood.

At the present time Presbyterian theologians are inclined to believe that infant baptism is administered in the hope of subsequent regeneration through proper Christian nurture rather than as a sign that regeneration had presumably preceded. Only as we recover the historic doctrine in its essential meaning, presumptive regeneration, past or future, will infant baptism recover its significance in Presbyterian faith and practice. And with a truer understanding of its significance will come a better understanding of the place of Christian nurture in the divine economy. A mastery of this book will help greatly in these much to be desired ends. E. T. T.

THE SOCIAL FUNCTION OF RELIGION. *By E. O. James.* Abingdon-Cokesbury Press, New York and Nashville, Tenn. 308 pages. $2.50. Throughout the major portion of man's history religion has been the dynamic and consolidating force in human society, providing the moral and spiritual values by which alone a sound social life has been maintained. It is with this larger spiritual foundation of civilization itself rather than with the specific social implication of Christianity that the present volume is concerned.

Our immediate political, economic and social ills, though certainly grave in themselves, are for Professor James definitely secondary. A sound social order is ultimately dependent, he maintains, upon the deeper spiritual dy-

namic and cohesion of communal life which only a vital religious faith can provide. In modern society, however, our Christian heritage has been too largely supplanted by a humanistic and pragmatic faith in science and industry; and the emergence of the totalitarian state is in the author's opinion the penalty we are now paying for this almost complete secularization of our social institutions.

One finishes *The Social Function of Religion* with a deepened conviction that, if we are to avert disaster at the present critical juncture in world affairs, the religious faith which in the past has undergirded our social order must do so once more. Professor James is too definitely committed, however, to the thesis that "to know a thing thoroughly we must know it in its genesis and in its growth." As a result of his discussion of the larger significance of religion as well as of the conflict between the Church and the totalitarian state, although illuminating, is almost entirely historical in character. The more difficult task of presenting Christianity as the necessary foundation of our own democratic society, if it is to survive its present conflict with totalitarianism, is not undertaken. R. F. D.

THE SOCIAL GOSPEL RE-EXAMINED. *By F. Ernest Johnson.* Harper and Brothers, New York and London. 261 pages. $2.00. It seems but yesterday that the voice of Walter Rauschenbusch aroused Christians from lethargy and inaction by prodding their social consciences. This book by the Professor of Education in Teacher's College of Columbia University and secretary of the department of research and education in the Federal Council of churches contains the substance of lectures delivered on the Rauschenbusch Foundation of Colgate-Rochester Divinity School. In these lectures and through this book the great Walter Rauschenbusch lives again, for the author exposes the neo-orthodoxy that emphasizes the otherness of God and insists on a proper synthesis of the personal and social and proposes the synchronization of individual and social redemption. Conservatives within the Calvinistic fold would not agree with many of the conclusions of his chapter on "How fallen is human nature?" but all alike will be stimulated to thought and action by a careful reading of the book. His chapter on Christianity and war is about the fairest statement of the pacifist position as a way of life to be found. Over against the pacifist position he poses the demand that the Christian church protect and minister to the conscientious participant as well as the conscientious objector. The book gives comfort to the sincere Christian who is unable to make up his mind. He believes that all that is possible for the Christian in such times as these is a relative best. The Christian absolutely does his relative best. For ministers and laymen alike within the Christian church, this book should be listed as required reading. R. C. L.

III. HISTORICAL THEOLOGY.

A SHORT HISTORY OF CHRISTIANITY. *Written in collaboration by Archibald G. Baker, Editor, Massey H. Shepherd, Jr., John T. McNeill, Matthew Spinka, Winifred E. Garrison and William W. Sweet.* The American Institute of Sacred Literature, the University of Chicago, Chicago. 279 pages. $1.00 (paper). This book meets a long-felt need, that of a short, popular, scholarly, up-to-date history of the Christian church, presented sympathetically, without denominational bias and without offense to our deep-seated Christian convictions. It is highly recommended as a text book (the best available) for study courses for Young People or for adults, as the basis for a series of popular lectures or for a popular introduction to, or a fresh review of, the history of the church. The arrangement by sections makes it adaptable and flexible according to the needs of the user. E. T. T.

GOOD CHRISTIAN MEN. *By H. Martin P. Davidson.* Charles Scribner's Sons, New York. 260 pages. $2.00. Publishers' accounts cannot always be relied on to give a sober, uncolored, unbiased description of the books which they would like to sell. In this case the statement on the jacket does not contain a single overstatement. "A fascinating pageant of the great figures who have carried the banner of the Christian Church—from earliest times to the present—moves through its vigorous revealing pages. Here is a continuously interesting narrative of great events and movements as influenced by the outstanding leaders of each age.

"The biographical approach, the most interesting approach to history, has been employed for the most part of the book. To understand an institution or an era one looks to the men it shaped, to the light and leading they brought to the world in which they moved. The outstanding personalities of Christian history are seen against the background of their times, in their struggles and in their lasting effect on succeeding generations.

"Throughout the entire book the author has skillfully avoided a series of disconnected character studies and has achieved a unity and continuity, giving the sweep of history so important in a work of this kind."

Mr. Davidson writes with sympathy and understanding of such important figures as Athanasius, Augustine, Thomas Aquinas, John Calvin, Ignatius Loyola, John Wesley, David Livingstone, Lord Shaftesbury and John Henry Newman. The biographical approach, the attractive style, the freshness and clarity of presentation make this an excellent introduction to church history for laymen, young and old, or the suggestive basis for a series of popular studies by the pastor. A good index and suggestions for further reading add to the value of the book. E. T. T.

ANNO DOMINI: JESUS, HISTORY AND GOD. *By Kenneth Scott Latourette.* Harper and Brothers, New York. 248 pages. $2.50. A number of

books have appeared in other years describing Jesus' influence on human life in the centuries since His death, but none of particular merit in our own generation, none by a student better qualified than Kenneth Scott Latourette, Professor of Missions in Yale, author of the monumental *History of the Expansion of Christianity*. The present book has attracted wide attention in the secular magazines. It will certainly be widely read and extensively quoted, now and through the years by religious leaders.

Dr. Latourette distinguishes four eras in which the influence of Jesus can be traced. In the last, extending from 1800 to the present, he states that Western Christianity has been more vigorous and prolific than at any previous time. In it the geographic extent of Christianity has been enlarged as never before by a missionary enterprise in numerical strength and in the support given by the rank and file of Christians. "The years from Anno Domini 1800 to Anno Domini 1940 have been the period in which he [Jesus] has moulded mankind as never before."

Has this period of the influence of Jesus come to an end? Dr. Latourette disclaims the role of a prophet but calls attention to the fact that hitherto periods of recession have been followed by periods of greater influence. "If past experience and present indications are a safe guide, the recorder of history is by no means mad who predicts that in the coming age Jesus will loom more prominently and so more helpfully in the life of man than in any preceding age." E. T. T.

MILITANT IN EARTH: TWENTY CENTURIES OF THE SPREAD OF CHRISTIANITY. *By Edward Rochie Hardy, Jr.* Oxford University Press, New York. 255 pages. $3.00. We have here the history of the spread of Christianity, written by a thoroughly competent historian, vividly presented, in pleasing style, not missions in the narrower sense, but the story of militant Christianity, the church advancing with the frontiers of the world, "the story of an idea in relation to the lives of men," not data, and more data, but word pictures, significant events which illumine and explain the whole, missions brought to life. It is a popular book for the average reader.
E. T. T.

THE MEDIEVAL PAPACY IN ACTION. *By Marshall W. Baldwin.* The Macmillan Company, New York. 113 pages. $1.00. This is one of a series of popular books on important topics in the history of the Catholic Church, prepared under the auspices of the Confraternity of Christian Doctrine, intended for study clubs and to provide information readily for both Catholics and non-Catholics. The present volume surveys one of the most important periods in the history of the papacy,—from the accession of Leo IX in 1049 to the death of Innocent IV in 1254—the period when the Medieval Popes came to exert their maximum influence in European affairs and to establish their position in the church. The temporal policies of the Popes, the organization of the papal monarchy and the attempts of the

papacy to "establish a Christian civilization in all its fulness" are set forth briefly and lucidly from the Catholic point of view. Except for a mild apologetic note the book presents a good, popular sketch of the papacy in this important period of its history. E. T. T.

THE DOCTRINES OF MINISTERIAL ORDER IN THE REFORMED CHURCHES OF THE 16TH AND 17TH CENTURIES. *By James L. Ainslie.* Charles Scribner's Sons, New York. 272 pages. $3.50. This book is much more interesting and more valuable than the title would indicate. It is a careful study of the conception of the ministerial office held by leaders of the Reformed and Presbyterian Churches in the 16th and 17th Centuries from John Calvin to the Westminster Confession. Comparison throughout is made to similar or contrasting views held by Roman Catholics, Lutherans, Anglicans and Independents. To a large extent the authorities concerned are allowed to speak for themselves. Essential for any student of this particular doctrine, or of Reformed theology in general, it will be found worthwhile reading—broadening and enriching—by any minister. Contrary to the view advanced recently by some high churchmen without the Presbyterian family, Dr. Ainslie thinks it impossible to trace for the Reformed Church ministry any kind of formal 'transmission succession' from the Apostles. He notes also what non-Catholics should never allow themselves to forget, —that "there is no historic proof for any of the formal 'succession' theories." This book, it hardly needs to be added, is a very important addition to Presbyterian literature. E. T. T.

ST. NINIAN AND THE ORIGINS OF THE CHRISTIAN CHURCH IN SCOTLAND. *By W. Douglas Simpson.* Oliver and Boyd, Edinburgh. 140 pages. 10 shillings. In recent years much light has been thrown on the origins of Christianity in Scotland—a subject of great interest to a host of American Presbyterians who trace their lineage from that land. As a general thing Columba who carried the gospel to the Northern Picts is better known than Ninian, an earlier figure who brought the gospel to the Southern Picts and to the Britons. In this essay Dr. Simpson attempts in brief compass to reconstruct in the light of recent archaelogical research the historical background and "to assess the achievement of St. Ninian, the first recorded apostle of the country we now call Scotland." Dr. Simpson gives reasons for believing that Ninian's labors were more extensive and his influence more enduring than is commonly supposed and that he rather than Columba is to be regarded as the most influential figure in the conversion of Scotland. E. T. T.

THE CHURCH ON THE WESTERN WATERS: AN HISTORY OF GREENBRIER PRESBYTERY AND ITS CHURCHES. *By Lloyd McF. Courtney.* Whittet and Shepperson, Richmond, Va. 123 pages. Lovingly and carefully Dr. Courtney, pastor of the historic Old Stone Presbyterian Church in Lewisburg,

W. Va., has traced the history of Greenbrier Presbytery and of each of the churches in its bounds. The story of this particular Presbytery is the more important in that it was the original Presbytery covering the territory now included within the state of West Virginia. The first settled Presbyterian minister within its bounds was sent out by Hanover Presbytery on May 22, 1782. The Presbytery is to be congratulated on having so much of its history preserved in this enduring form. E. T. T.

THE GOLDEN BOUGH: A STUDY IN MAGIC AND RELIGION. One Volume, Abridged Edition. *By Sir James George Frazier.* The Macmillan Company, New York. 752 pages. $1.49. *The Golden Bough* by Sir James G. Frazer is the one great classic in the field of comparative religion. It is the most complete compilation ever made of the customs, religious practices, superstitions and folk lore of all peoples, from the dimmest past to modern times. It supplies countless facts about human behavior and man's cultural beginning in all parts of the world. Holding the interest of the general reader, it is an indispensable reference book for the scholar. A few years ago three distinguished leaders in American life, John Dewey, Professor Emeritus of Philosophy at Columbia University, Charles A. Beard, noted historian, and Edward Weeks, editor of *The Atlantic Monthly,* selected the books which they considered the most important for this century. Their lists differed widely, but *The Golden Bough* was one of four unanimously chosen.

We have here the wealth of material contained in the original twelve volumed edition condensed into a single volume of more than seven hundred pages and sold for the almost unbelievable price of $1.49. It is a bargain which should not be overlooked. E. T. T.

THE LIFE AND LETTERS OF WALTER W. MOORE. *By J. Gray McAllister.* Published by Union Theological Seminary, Richmond, Va., and sold by the Presbyterian Committee of Publication, Richmond, Va. 576 pages. $1.50. The church will welcome the second printing of this outstanding biography, the most significant volume dealing with the life of our church in the last generation. The book is handsomely bound and printed and would sell for at least five dollars but for the desire of generous friends to put it within the reach of every interested member of the Southern Presbytrian Church.

Dr. Moore was one of the truly great men of his day. As preacher, teacher, author and administrator he was without a peer. He did more than any one else to give Union Theological Seminary her present position within the church, and the history of the Seminary in recent years is but his lengthened shadow. A more stimulating or better written biography of a more princely figure it would be difficult to find.

By all means add this book to your library if you have not already done so. E. T. T.

MORAL LEADERS. *By Edward Howard Griggs.* Abingdon-Cokesbury Press, New York and Nashville, Tenn. 240 pages. $2.00. Dr. Griggs is widely and favorably known as a lecturer on literary subjects. Doubtless many who read this review have heard him. In this interesting volume he indicates in succinct and very readable form the contribution to the moral advance of the world made by six great leaders: Socrates—Moral Leadership in the Old Greek World; Saint Francis of Assisi—The Spiritual Awakening of the Middle Age; Erasmus—The Humanist; Carlyle—The Man of Letters as Prophet and Interpreter; Emerson—Spiritual Leadership in Democracy; Tolstoy—Moral Leadership in Mysterious Russia.

Throughout the years I have found my most rewarding general reading in well-written biography. Brief sketches, such as these, are especially delightful to those who are already fairly well acquainted with the man or woman whose life story is being told. The chapter on Tolstoy is especially interesting, throwing, as it does, a flood of light upon the extremes to which modern Russia has gone in matters of religion and politics.

Preachers who read the book will find in it illustrative material of the finest kind, namely, that which comes from the thoughts and deeds of great personalities and is discovered in one's own reading. D. H. O.

FROM MARK TO STALIN. *By J. E. LeRossignol.* Thomas Y. Crowell Company, New York. 442 pages. $3.00. Dr. LeRossignol, who is Dean of the College of Business Administration in the University of Nebraska, has given us a scholarly analysis of Marxian Communism, definitely hostile in its final appraisal but careful, fair and well-documented. He takes up one by one and at some length the most important elements in the philosophy of Marx: the place of dialectic in thought and action; historical materialism and its corollary, the class struggle; the labor theory of value and surplus value; and Marx' predictions of increasing misery, of the collapse of capitalism and of the proletarian revolution and the coming classless commonwealth. He acknowledges the measure of truth to be found in many of these ideas but shows that in the form in which Marx and Engels taught them they are the product of emotion and of armchair thinking rather than of unbiased observation. The discussion is copiously illustrated by quotations from Marx and Engels and their lesser followers. I know of no recent book which provides a clearer discussion of the basic elements of Marxian philosophy. J. J. M.

LIVING RELIGIONS AND A WORLD FAITH. *By William Ernest Hocking.* The Macmillan Company, New York. 284 pages. $2.50. The author's viewpoint and attitude are familiar to those who have read *Re-thinking Missions.* "Religion is a passion for righteousness, and for the spread of righteousness, conceived as a cosmic demand." In its nature religion is universal and one. In the world today we have religions, local, partisan, plural. The followers of Moses, Confucius, Buddha, Jesus, et al, find them-

selves in separate camps. This "scandal of plurality" should be remedied. Mankind should have "a common faith." This world faith is to be brought into actuality not by one religion radically displacing others but by a process of synthesis or syncretism. Christianity has the capacity for becoming a truly world religion. There must, however, be the recognition of the rightness of the author's conviction that "There is no One Way to God. There is no One Way to salvation and peace." When he speaks of Jesus as the incarnation of God he means only a profound spiritual union of the will of Jesus with the will of God. Dr. Hocking's dreamed-of world religion, a synthesis of all that is good in all religions, might suit the reasonings of some philosophers but would not harmonize with the revelation of God.

D. W. R.

China Discovers Her West. *Edited by Yi-Fang Wu and Frank W. Price.* Friendship Press, New York. 206 pages. $1.00. This book consists of nineteen chapters, each of them by different authors, among whom are included the well-known editors of the volume. They tell of what is taking place in China as she struggles forward in the midst of war and suffering, and interpret for us the forces that are seeking to preserve the national integrity and to build a better order in the vast uninvaded territory of West China. In the great fertile areas of her West, China has established her final base for resisting the invader and rebuilding her national life. Each of the chapters is replete with interest and some of them stand out with a challenging appeal to our Christian sympathy, encouragement and aid to those pioneering and adventurous spirits who are dreaming, planning and building for a better day. In the opening chapter Madame Chiang Kai-Shek strikes the keynote of the succeeding chapters: "We are determined to continue our struggle for liberty to the bitter end, even though our soil be drenched with the blood of our youth and our hearts be blackened with the ashes of our demolished homes. . . . . When the thunder of war is over, we can contribute the full weight of our immense resources and industrious population to world peace and to the rehabilitation and reorganization of a world economy." The reading of the book will give a new understanding and appreciation of the China of today. D. W. R.

Sent From God. *By Manford George Gutzke.* John Knox Press, Richmond, Va. 138 pages. 25 cents. This is the official study book for home and foreign missions during the current year. In it Dr. Gutzke, with deep spiritual insight and clear and concise style, has given us the meaning and challenge of missions as found in the Word of God. His message is one of great timeliness, convincingly presented and worthy of wide reading. The study of it should bring new devotion and enthusiasm to the work of the church at home and abroad in these dark and bewildering days. D. W. R.

THE BRIDGE OF CARAVANS. *By Francis Jenkins Olcott.* W. A. Wilde Company, Boston. 176 pages with index and photographic illustrations and maps. $2.00. "The Bridge of Caravans" is the highway beside the Mediterranean Sea from Mersin, just to the East of Tarsus in Cilicia, down through Syria for more than six hundred miles to the site of ancient Gaza in lower Palestine, almost to the border of Egypt. Miss Olcott writes entertainingly and appreciatively of this age-old route of travel as she journeyed over it in the days immediately before the outbreak of the present war. She is not indifferent to the events of the present and introduces the reader to some interesting modern personalities, but she grasps with more zeal the incidents in the past which make this "Bridge of Caravans" a pilgrim road for all students of the Bible. Since travel in the Near East is impossible now, students of geography and of Christianity will enjoy the account of the latest journey made by a writer in the land of our Lord. Some of the chapters which compose the volume were originally published as articles in *The Sunday School Times.* The appreciative foreword is by Elihu Grant, the director of American excavations in Palestine. C. H. N.

IV. PRACTICAL THEOLOGY.

CATHOLIC PRINCIPLES OF POLITICS. *By John A. Ryan and Francis J. Boland.* The Macmillan Company, New York. 366 pages. $3.00. This book is a new and thoroughly revised edition of *The State and the Church,* by Rev. John A. Ryan and Rev. M. F. X. Miller, the standard Catholic text on the principles of politics. As such it should be carefully studied by all Protestant scholars who wish to keep informed on the present beliefs of Roman Catholics. The book presents a thorough treatment of the subject, giving the views of eminent Catholic scholars in the past as well as the view generally held at the present time. With much of the book the Protestant will find himself in agreement, feeling that it is the Christian view of the state and not merely the Catholic. Fully as important are the sections with which he will disagree. For Father Ryan, reputed to be one of the more liberal Catholics, makes it clear that the Catholic Church is superior to the State in matters of disputed jurisdiction—that it has the right, for example, to declare formally that a State ordinance is out of harmony with the ordinances of the Catholic religion and morality and therefore not binding upon Catholics. This means that the Pope could relieve Catholics of their responsibility for observing a statute of the United States Congress, could indeed declare that observance of the statute was a mortal sin. Furthermore, that a predominantly Catholic State would allow neither freedom of speech nor of worship in the accepted American sense. Thus Father Ryan declares on page 337 that where the true religion "is recognized and adopted by a vast majority of the citizens, the State ought to protect them by all legitimate means against the advocacy of false religious notions." And on page 342 he says: "In a genuine Catholic State, public authority should not

permit the introduction of new forms of religion; but when several denominations have already been established, the State may, and generally should, permit them all to exist and to function. The reason is that the attempt to suppress them would on the whole be injurious to the commonwealth." In other words, toleration should be practiced only if and when it is expedient. This, Father Ryan makes clear, is the accepted Catholic position. And these are the positions which are taught in Catholic institutions, presumably in parochial schools for which public funds are now being sought in the United States of America. E. T. T.

CAN CHRISTIANITY SAVE CIVILIZATION? *By Walter Marshall Horton.* Harper & Brothers, New York. 271 pages. $2.00. This important book attempts to answer a question which men and women are asking every day. As a careful thinker the author, first of all, defines the terms at issue. What is civilization? What is Christianity? What in such a discussion do we mean by salvation? By saving civilization the author does not mean preserving it as it is or restoring it as it was but carrying forward its enduring values in a new social order. By Christianity he does not mean the existing churches but that true church within the church which in the past has periodically renewed the life of western civilization. By civilization he does not mean the multiplication of the external, mechanical means of living. He uses the word to designate the means by which and the ends for which any literate culture-group carries on its common life. Religions pass through three phases in relation to their cultural environment: cultural crudity, cultural creativity and secularization. The author, next surveying past history at some length, shows how religion time and time again has revived a dead culture by giving it a new heart. In regard to both eastern and western civilization he holds that Christianity can furnish world civilization not only with a religious center—God in Christ—about which it can be organized but also with a scale of moral values by which its affairs can be peaceably regulated without constant resort to violence. Some of the problems of conflicting values and loyalties with which any religion that is to save civilization must reckon are: men and machines; economic justice; the individual, family and state; nationalism and internationalism. Christianity's chief resource in this stupendous task is the Spirit of Christ. In building this new world-Christian community he has this to say of the church: "It has also become clear that our churches must undergo a great transfiguration before they are fit to reconstruct the world." All of us may not agree entirely with the author in his liberal attitude to heathen religions and culture nor in his rather drastic criticisms of the church. But we all must agree that in his heart-searching diagnosis of present-day civilization and in his insistence on the new birth as a way out he is not far from the truth. This is a thought-provoking book for preacher and layman alike in these crucial days.

C. V. C.

THE TRAIL OF THE TOTALITARIAN. *By Delber H. Elliott, D. D.* William B. Eerdmans Publishing Company, Grand Rapids, Mich. 158 pages. $1.00. Dr. Elliott, who is pastor of the Central Pittsburgh Reformed Presbyterian Church of Pittsburgh, makes a strong appeal in this book for our nation to return to God before it is too late. After an examination of the content of the totalitarian theory of government, which challenges the democracies' very existence, he calls upon our people for genuine repentance and righteousness, for the recognition of Christ in our Constitution and, functioning as a state, for the training of our citizens in morals as well as in civic rights and duties. To all who are distressed by present conditions, this book will prove of interest and benefit. J. L. F.

PROTESTANTISM'S HOUR OF DECISION. *By Justin Wroe Nixon.* Judson Press, Philadelphia. 154 pages. $1.39. The title of the book suggests that there is an immediacy about its message, and the contents fulfill this implication. It is a book that every minister should read at once. Dr. Nixon reviews the enduring Christian faith as "the secret and soul of the church." The elements considered are the worth of man, belief in God, the Incarnation, the Holy Spirit and the continuing fellowship of the church. He has an illuminating chapter on America's Contribution to World Christianity, while his discussion of Protestantism and Democracy evokes a responsive note in those of us who are trained in the Calvinistic tradition. His delineation of the trend toward a spiritual revival is clear cut and his presentation of the pacifism of Jesus will commend itself to all Christians who pray for peace regardless of their views concerning the means of bringing this to pass. R. W. M.

THESE THREE ALONE. *By Fred Taylor Wilson.* Abingdon-Cokesbury Press, New York and Nashville, Tenn. 270 pages. $1.50. A popular presentation in lecture form of a philosophy of life based on the three exhortations: "Know thyself, Control thyself, Give thyself." The author's range of information and ability to present his ideas in a convincing way is admirable. His philosophy itself is a "high philosophy," applicable to present day needs and Christian in its content. The book makes no claim to scholarship and the language used is that of the man on the street. The main criticism of the book is that it throws ideas, thoughts, illustrations and exhortations at the reader in such profusion—almost confusion—that there is no time to digest one before a troop of new ones appear. However, the book is worthwhile, and is especially fitting for presentation to a young person just starting out in life. At the same time even experienced ministers will find thoughts and illustrations here which will be usable and worth using. S. R. O.

INTO ABUNDANCE. *By Soren K. Ostergaard.* Willett, Clark & Company, Chicago and New York. 154 pages. $1.50. I have read this highly

advertised book with much interest and easy speed. The author has a Danish background and favors a co-operative reorganization of our economic life. His scheme owes as much to Henry George as to Rochdale. The illustrative parable (from Bellamy) is deceptive because it over-simplifies. This very attractive Utopia makes one wonder whether the original conferences of New Deal experts did not spend much time on detailed paper schemes of this sort. The Anglo-Saxon genius for practical compromise instead of doctrinaire programs, however, is markedly absent from the book. The last two pages faintly suggest a greater Dane for whom the author may have been named. The great worth of this book is a possibility suggested by Governor Olson of California in the foreword: "Books such as this one are valuable, not because they may advocate some scheme to translate society into a new epoch, but because they assist in clarifying and crystallizing new, usable social concepts, which we can substitute for old, worn-out superstitions and economic notions that clutter and block the road we travel." W. T. R.

SPRINGS OF CREATIVE LIVING. *By Rollo Mayo.* Abingdon-Cokesbury Press, New York and Nashville, Tenn. 271 pages. $2.00. The author of this book is already rather well known for his book, *The Art of Counseling.* He has had wide experience with student counseling in his positions as Y. M. C. A. secretary at Michigan State College and at New York University. The sub-title of the book is "A Study of Human Nature and God," but the real theme is "Personality in Our Day." By the former he means personality as realized in mental health and by the latter he means that our day is a time of the breakdown of old securities as well as old bondages. This book gives a study of the close relationship of religion and psychotheraphy. The former is the realization of life's meaning, while the latter is the technique by which this meaning may be helped to flow into personality.

Just recently the reviewer read a rather powerful criticism of the modern trend toward psychiatry and psychotheraphy, but the author of this book falls into few of the common pitfalls into which so many of those interested in psychotheraphy have stumbled. It is really a very fine and very helpful book. There are passages in it where his interpretation is obviously at wide variance with that of our church, notably in his treatment of the Creation story and the Fall. But even in these he shows a remarkable insight and has a very helpful approach to truth as contained in them and as applied to this day. There is a rather lengthy appendix which contains an excellent survey of the leading psychotheraphists,—Freud, Jung, Rank, Adler and Kunkel.

You may not like this book at first, but the more you read it, the more you are helped by it until you are almost willing to say when you finish it, "This is a great book." Certainly it is a worthwhile book and one that would be helpful to any one who wants to be more person-minded and more person-understanding in his ministry. J. A.

THEIR FUTURE IS NOW. *By Ernest M. Ligon.* The Macmillan Company, New York. 369 pages. $3.00. Dr. Ligon has already established himself as an author through his valuable book, *The Psychology of Christian Personality.* We have in *Their Future is Now* an important study of the growth and development of Christian personality. This study is based upon careful scientific research in the Union-Westminster Character Research Project. Dr. Ligon has attempted to write on character education with parents and teachers in mind. The problems of character development are discussed from age level to age level. The book has four distinctive features on which rests its significant and practical value: (1) It sets forth definite goals for character development. Eight traits are proposed, based on the teachings of Jesus and developed in the light of modern psychology. These eight traits are in turn subdivided into constituent attitudes. These are presented at appropriate age levels, with methods for their development. (2) Individual differences are strongly emphasized. A comprehensive personality profile is presented, with appropriate methods for the development of its various traits and a brief interpretation of their significance. (3) An attempt is made to measure progress in character education. Questionnaires are suggested for use when a child arrives at each age level in order to see specifically what aspects of his personality can most profitably be strengthened during that period. These instruments for measurement are designed for use with normal, healthy children. (4) A new method in character education, called drama-type education, is presented. It consists in the development of curricular units in which each child is placed according to his own abilities and needs.

The author helps us to understand the positions that he takes in this book by telling us of some of his basic psychological convictions underlying the conclusions herein set forth. These convictions are: (1) A belief in the existence of generalized traits. Dr. Ligon believes these traits not only to consist of specific attitudes. He holds that we learn through the medium of specific attitudes, but further that general ideas are developed which have unity and carry over to new situations. (2) The personality profile is the author's attempt to represent graphically the total personality. The author is convinced that the time has about passed for giving "complete attention to small aspects of our mental life, with no effort to discover their significance in the total picture." (3) The author confesses his awareness that the questionnaires proposed for measuring character development are deficient. He claims, however, that some progress has been made through them toward making character development more objectively definite. These instruments at least have the value of having been used in clinical work over a period of many months. (4) Dr. Ligon confesses that he is not as well acquainted with the latest literature in religious education as he would like to be. He explains that he is a professional psychologist and finds the task of keeping abreast of the advances in that field much too great to permit exhaustive reading in the religious field. Dr. Ligon recognizes this, however, as a

weakness. He states in this connection: "Many psychologists have been accustomed to overlooking the significance of religion in personality. Such an oversight seems to the author comparable to overlooking the phenomena of electricity in physics. No one can deny that a great deal of superstition has accompanied the history of religion, as it has people's attitude toward such natural phenomena as thunder and lightning. But the fact remains that religion has wrought great changes in personality, and whatever a psychologist's religious convictions, he must recognize and study all the sources of power in personality. Among the influences which motivate men, religion has been and will always be one of the most powerful."

This reviewer regards *Their Future Is Now* as a distinct contribution to the field of studies in character development. Here is a book that, unfortunately, will have to be interpreted to people who need its message most. It is much too difficult for parents and teachers unaccustomed to the parlance and methods of professional psychologists. This book should find a place in the library of ministers and directors of religious education. W. M. A.

CHART FOR HAPPINESS. *By Hornell Hart.* The Macmillan Company, New York. 198 pages. $2.00. For a decade some of our leading sociologists have been working on devices to measure happiness. This book by a professor of sociology at Duke is a popular presentation of such a device, called the Euphorimeter. The instrument is composed of three tests: the Long-Run, which measures one's general level of happiness; the At-the-Moment, which measures one's fluctuations around that level; and the Diagnostic, which enables one to ascertain the areas of life in which he is most happy or most unhappy, and to discover reasons therefor.

The first nine chapters of the book are full of excellent, simply stated advice concerning the causes of unhappiness and ways of overcoming it. The next four chapters present the tests with directions for using them most effectively. The last two chapters are for professional workers with people (and that includes preachers). Dr. Hart, while recognizing the need of improvement in the tests, believes that already "the Euphorimeters measure happiness and unhappiness with sufficient reliability and validity to identify outstandingly happy and unhappy people and to give important aid in the process of increasing the happiness of those tested."

It seems to me that the battery of adjectives in the At-the-Moment test is better suited to the intensive feelings of college students than to the calmer feelings of normal adults. The chapter on Religion is singularly unsatisfying—not nearly as helpful as Dr. Hart has written elsewhere. The book left some strong questions in my mind: (1) Is not happiness too intangible to be measured much more accurately than common sense would reveal? (2) There is of course great value in self-analysis occasionally, but is it not dangerous to encourage people to ask themselves frequently, "Am I Happy?" Is it not true that the really happy people seldom think of themselves at all? Is not happiness fundamentally a by-product of right ways of living, rather

than a goal of life? (3) In a world "with devils filled" should not all good souls and true always have a share of the cosmic sorrow on their hearts and minds?

Despite these criticisms, I believe that Dr. Hart has produced an instrument that will be exceedingly valuable for all who work with individuals or with small intelligent groups of young adults or older young people. This is a very worthwhile book! H. G. G.

THE ART OF LISTENING TO GOD. STUDIES IN SOME NEGLECTED VALUES OF LIFE, RELIGION AND MISSIONS. *By Samuel M. Zwemer.* Zondervan Publishing House, Grand Rapids, Mich. 217 pages. $1.50. This great Christian and missionary statesman, after decades of front-line teaching and promotional service, has been publishing the cream of his rich soul's meditation and experience in numerous volumes. With his other earlier books on Islam, this makes the twenty-seventh work from his productive pen. In many ways this is the best of them all. From a conservative, Calvinistic standpoint he treats a variety of everyday problems in a practical and inspiring way. Among the subjects, besides the address that gives its name to the book, are Using Simple Language, Life Begins at Seventy, Suicide, Choir, Collection, Church Union, Mahatma Ghandi's Religion, Israel and The Cost of Spiritual Leadership. There is value in every chapter of the book. W. T. R.

HE OPENED THE BOOK. *By Teunis E. Gouwens.* Fleming H. Revell Company, New York. 167 pages. $1.50. This helpful volume is by the distinguished pastor of the Second Presbyterian Church, Louisville, Ky., one of the most gifted preachers in the Southern Presbyterian Church and a teacher of Homiletics in Louisville Presbyterian Seminary.

Dr. Gouwens makes a plea for the restoration of the Bible to a place of pre-eminence in preaching and reminds his ministerial brethren that preaching not based upon the Bible is really an impertinence. The author's early training grounded him thoroughly in the Book, which he and many others believe to be authoritative. He believes in stressing "Thus saith the Lord." While the writer's point is well made, one may be pardond for expressing the wish that this successful preacher might have told us also how to interest the large number of persons, in as well as out of the church, to whom the Bible is not authoritative.

While the book is written in popular style and is intended for laymen as well as ministers, it is the latter group which the author evidently had in mind, and some of the chapters read as though they were prepared as Lectures on Preaching, primarily for seminary students. The chapter on The Bible in the Sermon is rich in homilectical suggestions, and there are other stimulating chapters on Temptations of the Minister, The Bible in Our Social Life, The Bible in the World Today, Promotion of Bible Reading, etc. This book will be a worthwhile addition to your library. J. A. MacL.

BACK TO THE BIBLE. *By Will H. Houghton.* Fleming H. Revell Company, New York. 155 pages. $1.25. This is the second in the series, "Let's Go Back to the Bible." The author does not deal with any profound critical, scientific or philosophic questions that are being discussed today but, taking the Bible as he finds it, applies it in a practical way to the problems of the hour. The style is clear, crisp and readable. The book is deservedly popular. Any preacher might well study a popular work like this one and try to discover the qualities that give it popularity. For one thing, the author really believes something and he does not mind stating his convictions. Again, this book is intensely evangelistic and is pervaded by a passion for souls. There are many telling illustrations from the Bible, history, literature and the author's own personal experience. As we read this book we seem to catch something of the thrill and glow of the early church. The book leans more to a purely individualistic interpretation of the gospel than to any social application. C. V. C.

THE DAILY COMPANION: READINGS THROUGH THE YEAR FROM THE MOFFAT BIBLE. *By James Moffat.* Harper and Brothers, New York. 382 pages. $2.35. Moffat's translation of the Bible is without doubt the most widely read of all the 'modern translations.' Its fresh and suggestive renderings have given new force to many of its most familiar passages and new interest in Bible study to those best acquainted, as well as those least acquainted, with its contents. This is the first time that a book designed for daily devotional reading has been prepared from its pages. For each day of the year there are Morning and Evening selections, each comprised of about six closely related passages arranged under a topical heading. Says the compiler: "It need scarcely be said that these meditations are not intended to take the place of the Bible itself. It is hoped indeed that . . . the reader will be prompted to seek and study in their context the passages of which the meditations are composed, and that they will thus become an aid to the wider study of the Bible. Their essential purpose however is to bring the reader into the presence of the great affirmations of the Bible, which have been tested by twenty centuries of Christian living, that he may thus, in penitence sometimes, in confidence always, be brought into the presence of God Himself." Certainly this will prove to be one of the most popular and one of the most helpful books of devotion issued in recent years. E. T. T.

HONEST ANSWERS TO HONEST QUESTIONS. *By S. Ralph Harlow.* Abingdon-Cokesbury Press, New York and Nashville, Tenn. 105 pages. $1.00. These frank and intelligent answers grow out of many contacts with college youth by the popular Professor of Religion and Ethics of Smith College. They treat such questions as cheating, lying, petting, honoring our parents when they are behind the times, the use of Sunday, patriotism, science and religion, immortality, and half a dozen more. It is a satisfactory book to give a young person and could be used profitably as a discussion guide in groups. J. G., Jr.

105 Modern Parables for Young People. *By John Henry Sargent.* W. A. Wilde Company, Boston. 105 pages. $1.25. This book of 105 pages contains 105 "children's talks" which have been used by the author "as three-minute messages to the Junior and Intermediate boys and girls" in his church. The majority of these "parables" are suggested by familiar articles in everyday use or objects in the world of nature. At the end of each talk is "attached" a Scripture text that is more or less directly related to it. The book should prove helpful particularly because of its full and complete indices, containing as it does not only a table of contents but also a subject index, a classified index of objects used in the talks and a classification of the talks that may be used for special occasions. J. B. C., Jr.

Let the Church Be the Church. *By Elmer George Homrighausen.* The Abingdon Press, New York. 199 pages. $2.00. One might wish that a book of sermons be so labelled that it should not be mistaken for a sustained treatment of a subject, or theme, which forms the title. Dr. Homrighausen used as the subject of the first sermon of his book a phrase which was often heard at the Oxford Conference in 1937. It seemed to this reviewer as he sat in the Conference and heard the phrase repeatedly used by continental delegates and by English-speaking ones with Barthian tendencies that they meant, "Let the Church be what my idea of the Church is." The charge of activism against American Christianity, often heard at Oxford and repeated by our author, sounds a bit out of place now that the seat of what was supposed to be true religion, viz., Europe, is engaged in the most savage war of all history while the Church in America is still carrying on and extending its arms of helpfulness to its brethren across the seas. Having said this, let me hasten to add that the sermons are worthwhile, well illustrated, stirring, pointed toward the time in which we live and yet true in every detail to the great historic doctrines of the Church. S. R. O.

Not Alone. *By Joseph R. Sizoo, D. D.* The Macmillan Company, New York. 99 pages. $1.25. In this little volume the gifted minister of the Collegiate Church of St. Nicholas, New York City, evidently is giving us the heart of thirteen sermons. Thus he sends forth upon a wider ministry great truths, clothed in beautiful form, which must have brought strength and joy to his own congregation. Each theme is timely, and in the seven pages devoted to its unfolding many nuggets of gold are found. For instance, "Worshipping at the altar of self-sufficiency the smoke of incense blew into man's face and blinded his vision." . . . "It is not knowledge which we need. We are clever enough; indeed, we are too clever for our own good." . . . "Those who can do most for the Kingdom of God are not the intelligently clever, but the spiritually humble: not those who have thought themselves through to an opinion, but those upon whom the heavens have opened and granted a great experience." D. H. O.

PRAYERS FOR ALL OCCASIONS. *By Stuart R. Oglesby.* The John Knox Press, Richmond, Va. 187 pages. 75 cents. For a number of years Dr. Oglesby, the widely known and influential pastor of the Central Presbyterian Church, Atlanta, Ga., has printed each week in his church bulletin a short and simple prayer. These have gained wide popularity not only in his own congregation but also far beyond the bounds of his church and city. Repeated requests from his own and other denominational groups have led to the publication of this collection. The prayers for every day, and those for special occasions, will prove helpful and suggestive to Christians everywhere.

E. T. T.

LIFT UP YOUR HEARTS. *By W. Russell Bowie.* The Macmillan Company, New York. 118 pages. $1.25. Dr. Bowie, former Rector of Grace Church in New York, now Professor of Pastoral Theology at Union Theological Seminary, has written a little book of exceptional worth in *Lift Up Your Hearts.* Here are prayers for group and personal worship, including prayers for special days and occasions. Also included in this book are meditations and litanies that have in mind the actual needs of people in this present day. Dr. Bowie possesses the gift of clear expression. His deep devotional nature and his acquaintance with the spiritual needs and aspirations of all sorts of people are evident in this little devotional guide.

W. M. A.

DAILY MANNA FOR 1941. *Edited by Martin Monsma.* Zondervan Publishing House, Grand Rapids, Mich. 75 cents. For six successive years now this desk or wall calendar, with daily Scriptural meditations, has been issued by the Zondervan Press. According to the editor it desires to be true "to the great historic, Scripture-tested and time-tried confessional writings of the Reformed and Presbyterian Churches." It will be found helpful for daily private devotions or for family worship.

E. T. T.

DEVOTIONAL LIFE OF YOUNG PEOPLE. *By Clarence W. Cranford.* Judson Press, Philadelphia. 125 pages. 50 cents. This is a little book of threefold importance: it suggests a technique for private worship, gives food for meditation and may be used as a study book. The author is pastor of the large Second Baptist Church of Richmond and popular as an effective speaker at conventions, conferences and assemblies. Who that deals with young people has not repeatedly faced the question of adequate help in advising them on the subject of personal devotions? The first half of the book deals with the proper gear-in with God by the use of prayer, meditation, Bible reading and church loyalty. The last half of the book is a series of meditations on the importance of beliefs, the elements of the Christian philosophy of life, the Christian life adventure, use of the scientific method in religion and the importance of starting where we are in order to do what we can for God in this world. I have found the book stimulating, useful, ef-

fective and challenging. The author's use of illustrative material is most helpful and greatly improves the value of the book for private reading and public use. R. C. L.

American Mirror. *By Halford E. Luccock.* The Macmillan Company, New York. 291 pages. $2.50. That an eminent professor of Homiletics in a theological seminary and one of the well-known figures of the modern religious world has written another book dealing almost exclusively with contemporary literature is a fact worthy of notice. Halford Luccock's work in this line has always been immediately interesting, in *American Mirror* it is valuable. The scope of the book is wide, surveying the works of American novelists, poets, dramatists and essayists during the decade just passed. The author has the necessary knowledge of the literature of the period and adds to this short and discriminating criticism. From this standpoint, if from no other, the book is of value to the minister who is too busy for much reading in the realm of modern literature and who would welcome a guide through the crowded field. But as the title suggests, the book is primarily not a critical study but rather an attempt at investigation of American life as it is reflected in its creative literature. Dr. Luccock is fully aware of the impossibility of arriving at formulae and exact judgments and wisely avoids any such attempts. And yet his book does succeed in holding up the literature of the "hungry thirties" as a mirror in which part, if not all, of the effect of these years upon human experience may be studied. B. H. K.

Into My Storehouse. *By John E. Simpson.* Fleming H. Revell Company, New York. 192 pages. $1.50. The sub-title of this book is "A Treasure Chest of Stewardship Materials." That is what the book is. It is a cyclopedic work for pastors, Bible school teachers, church officers and every member canvassers. In collaboration with the author, who has already written several works on stewardship, Dr. W. J. Harper McKnight has compiled a graded memory course on stewardship which is herein included. Altogether it is a rather complete anthology of stewardship materials.

The first section of the book gives numerous preaching outlines on the Scripture teaching on possessions. Some of them are fine; some, rather far-fetched and forced, but certainly they are exhaustive. It would be hard to preach a sermon on stewardship that wasn't already outlined here. The next two are on stewardship illustrations and stewardship poems. Again some of them are very good, but some of them have lost their freshness in the process of canning. Then follows the section on the graded course for memory work on stewardship. The fifth section consists of stewardship articles, being a collection of the best paragraphs by the well known writers on stewardship. Many of them are by Dr. Simpson. It was interesting to discover that one of the best was by our own Dr. Tenney. The sixth section is on stewardship plans and organizations in which the average minister will find some helpful suggestions. The last section is devoted to stewardship ser-

mons and addresses. Probably the most helpful one is on "Giving in the Early Church." If you are in doubt about the tithe having been practiced from early times by the Christians, read this.

Here is the manual for every minister to have in his library as constantly he is confronted with the problem of developing a spirit of stewardship in his congregation and in himself. J. A.

REACHING THE UNCHURCHED. *By Alfred L. Murray.* Round Table Press, New York. 150 pages. $1.50. The author is the pastor of the First Baptist Church, Landsdale, Pa., and Chairman of the Commission on Evangelism for the Baptist Convention of Pennsylvania. The book is made up largely of stories and illustrations of people whose lives have been changed by Christ and of ways of reaching the unconverted. There are chapters on Evangelism by Example, Prayer as a Force in Evangelism, People Like to Be Invited, etc., all of which are thoroughly practical. The last chapter deals with Definite Tasks for the Converted, and the subject is important. Evidently, however, the writer experiences the difficulties common to all pastors in finding definite things for new converts to do. The chief value of this volume is in the large number of stories and illustrations, many of them suitable for use in talks on evangelism. J. A. MacL.

GALILEAN FISHERMEN, A MANUAL IN PERSONAL EVANGELISM. *By S. A. Witmer, M. A.* Light and Hope Publications, Berne, Ind. 198 pages. $1.00. The title of this very readable new manual gives a splendid word-picture of its theme. For here is a book which presents the Christian vocation in terms of a skill: fishing for men. How may one qualify? What equipment is necessary? What resources are available? What are the right motives? What methods are most likely to succeed? These and other similar questions are handled in a clear, concise and telling way by one who has learned this art in actual experience. As a leader of young people's groups who are actively engaged in personal evangelism, the author now presents these studies in printed form, having a wider group of workers in mind. In discussing the conversational method (chapter XI) Mr. Witmer is very helpful; his remarks on spiritual diagnosis (chapter XIII) are most discerning; and his choice of appropriate scripture passages for their bearing upon typical problems is doubtless the result of definite practical use. In a day when many counterfeit forms of Christianity flourish, and whose adherents are both aggressive and ingenious in presenting their claims, the chapter on Cults is most timely. Appropriate questions at the close of each chapter serve as a splendid guide for personal study, while suitable and varied projects are also suggested for group conference and activities. Thus the practical use of this manual is always kept in view. H. T. K.

OUT OF DOORS WITH GOD. *By Alfred J. Sadler.* Abingdon-Cokesbury Press, New York and Nashville, Tenn. 174 pages. $1.00. The sub-title of

this delightful little volume by the pastor of the First Presbyterian Church of Jersey City is "A manual of Quiet Meditations for Restless Humanity," and the introduction is written by Norman Vincent Peale. The little volume contains daily Bible readings, meditations and prayers for twelve weeks, beautifully done, and all grouped about the title of the book. The author's purpose is to help men find God for themselves as they view the wonders of His creation and meditate upon them. It is the sort of book one would revel in on a summer vacation in the mountains or by the sea; or the sort of book one would delight to study in the dreary days of winter when one longs for the open spaces. Despite the abundant supply of good books of meditation on the market, this little volume will win a place for itself by its clearness of style, its cheerful and inspiring spirit and its beauty of expression.

C. H. N.

UNION SEMINARY REVIEW

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PREFATORY STATEMENT.

The Executive Committee of the Board of Trustees of Union Theological Seminary directed that the four newly elected Professors, James E. Bear, Howard T. Kuist, John Bright and John N. Thomas, deliver addresses in the Sprunt Lectures Week of the session of 1940-41 and that these addresses be printed and be presented as their inaugural addresses to the Board of Trustees at its annual meeting on May 13, 1941, when they will be formally inaugurated as Professors in the Seminary.

BEN R. LACY, JR., *President.*

THE PREACHER'S OLD TESTAMENT: RECENT DEVELOPMENTS AND CONTINUING REALITIES.[1]

BY THE REV. JOHN BRIGHT, Ph. D.,

Associate Professor in the Biblical Department,
Union Theological Seminary,
Richmond, Virginia.

Certain experiences of life are profoundly humbling, and that not a conventional humility assumed for modesty's sake, but that true humility which always emerges when the Self is viewed in perspective with a greater whole. I need scarcely say that a greater whole looms large at this moment. There towers behind me as I speak our Church and its mighty past which we—little people—

[1]The writer wishes to acknowledge at this point his indebtedness to Prof. W. F. Albright for many of the points brought out in Part I of this address. Cf. especially, *From the Stone Age to Christianity,* Johns Hopkins Press, 1940; also *Journ. Bib. Lit.,* 1940, pp. 85ff.

must carry into the future; the hundred years and more of history of this institution; the men who have graced her chairs, they, our preceptors, the living and the departed. There is a body of knowledge, terrifying in its proportions, to be mastered; there is, more, a wordless sense of Being eternal whose vessels we are

In rashness I have permitted myself to select a topic. It is "The Preacher's Old Testament: Recent Developments and Continuing Realities." That is a formidable topic. It covers a multitude of sins and almost anything I could say. In fact, with a topic like that, one can be sure of but one thing; that he'll find it hard to stray from it.

A better title would have been "Apologia pro Vita Sua" (which is, I take it, a euphemism for "why cumbereth it the ground?"). I feel keenly that I need an Apologia. The very fact that I have engaged myself to teach in the Old Testament demands it of me. In seriousness I feel that my choice lies between making such an Apologia—such a justification of self and position—and giving a more or less learned discourse which would leave you feeling that I should have made one.

Not that the Old Testament were being slurred by any of us or held apologetically in low esteem. On the contrary its value to the preacher and the Christian is obvious. It enriches his life and message in a thousand ways. Favorite portions are dog-eared and worn in the Bibles of each of us. Could we forget the Lord who is our Shepherd? Could we forget heroic Abraham and Moses and David, known to us since childhood, who speak to us daily? Dare we forget that ethical pulse, that demand that forms be filled with spirit—that "judgment roll down like waters and righteousness as a mighty stream"—lest, enamoured of pomp and position, we grow sleek and assured and empty and think that in tall churches and music and homilies nicely turned is that worship acceptable to God? Could we forget that strand of hope to which faith clings? It is in the Old Testament a beckoning hand and a pointing finger: "Ho, every one that thirsteth . . . Unto us a Son is born, unto us a Child is given . . . He was wounded for our transgressions, he was bruised for our iniquities . . . ." The place of the Old Testament is assured. All agree it should be studied and used.

It is simply that I sense that Old Testament studies are at a low ebb in our Church, and among Christians generally. The whole field rests on a legion of confusions and superficialities. There is widespread uncertainty concerning the composition of the literature, the inspiration of its writers and the practical value of the whole. Few know how to use it as they should. And here in the Seminary the subject is scarcely popular, certainly not as popular as it should be. It is even avoided. Few students, either undergraduate or graduate, select it as the center of their interests. In fact, there is reason to fear that there is growing up among our ministers an ignorance of the Old Testament of well-nigh total proportions.

Clearly the Old Testament was not written for this. Oh, Prophets! Clearly its place in the Seminary curriculum and the minister's study needs to be clarified!

I.

My Defense—my Apologia—will not today take the lines it once would have been forced to take. There is little need now for a defense of the basic historic trustworthiness of the Old Testament narratives—if such a need ever existed with an audience such as this.

But if any loss of confidence there has been, we can now say with joy that old storms are stilled. A time of healing calm has come. There have been new developments in the Old Testament field of which the preacher is hardly aware but which are changing the whole course and fashion of Bible study.

In past years interest might well have centered about the Higher Criticism of the Pentateuch and its results. In 1753, almost 200 years ago, Jean Astruc, the French physician, published his famous "clew" which may be said to have set off the Higher Criticism of the Old Testament. True, there had been foreshadowings of modern criticism back to the beginning of church history, but they had been only occasional, frequently in heretical circles and in no case scientifically followed through. It remained for Astruc to see two sources in Genesis which he believed had been utilized by

Moses: one distinguished by its use of the word *Elohim,* the other by its use of the word *Jahweh,* for the Deity.

Not accepted, or ignored, for a generation, the idea was taken up and increasingly developed, especially in Germany. Mention should be made of Johann Gottfried Eichhorn (c. 1780) and Karl David Ilgen (c. 1798) who further developed Astruc's documentary idea. In the early part of the 19th century, although scholarly research turned aside from the path already hewed out into various courses which have since proven to be blind alleys, there was no lack of interest in the subject. We should speak of the so-called "Fragmentary Hypothesis" and of Heinrich Ewald (whose great work appeared in 1843) and his school. Within the century after Astruc's death Higher Criticism had gained an assured if contested place in the scholarly world.

It remained, however, for the latter half of the last century to bring the Pentateuch criticism to its normative form. The succession of Wilhelm Vatke (c. 1835), Eduard Reuss, Karl Heinrich Graf (c. 1866), and finally Julius Wellhausen—whose great *Prolegomena zur Geschichte Israels* appeared in 1883—is well known. The broad outlines of the Wellhausen theory are also well known: Little of the Pentateuch, if any, is, in its present form, Mosaic. Four main documents, J E D P, are traced, the first two coming from the 9th and 8th centuries, respectively, D from the period before the Josianic reform, and P in and after the Exile.

This alone would have caused a storm—and did. But it was further aggravated by a destructive Historical Criticism which had been added along the way. Astruc had been a sincerely pious Catholic. Fearing lest his theory should prove subversive of the faith he wrote, "Je proteste d'avance tres sincerement que si ceux qui ont droit d'en decider, et dont je dois respecter les décisions, trouvent mes conjectures fausses, ou dangereuses, je suis prêt à les abandonner, ou pour mieux dire, je les abandonne dés à present. Jamais la prevention pour mes idées ne prévaudra chez moi à l'amour de la Verité et de la Religion."[2]

Nor were his earliest successors disposed to question the fundamental historical accuracy of the Pentateuch. It remained for Vater and de Wette to link the literary criticism with a radical historical

[2]H. Holzinger: *Einleitung in den Hexateuch,* 1893, p. 40, n. 2.

criticism which saw little or no historical worth in those books. This was notoriously true of Wellhausen. This great scholar was most influenced by Vatke, who was an euthusiastic Hegelian. In this way there came about the wedlock of Higher Criticism with the Hegelian dialectic. Hegel laid his triads on everything, including the history of religion. Here the thesis-antithesis-synthesis development was: polydemonism-henotheism-monotheism. In Wellhausen, then, Israel's history began in heathen polytheism and rose by Moses' day to henotheism. But monotheism began only with the Prophetic Movement and won out only after the Exile. Thus Israelite history was inverted. The Pentateuch picture of a monotheistic religion founded by Moses had to be discarded. The records were not only held to be of late date; they were thoroughly tendencious and unreliable as well.

Reinforcement came also from another camp: the Positivism of Auguste Comte. Comte (1798-1857), while by no means dependent on Hegel and even exhibiting the widest divergence from him in certain particulars, presented an evolutionary scheme of religious history superficially like that of Hegel: fetishism-polytheism-monotheism. Mediated by J. S. Mill and Herbert Spencer, Positivism dominated the contemporary mind of England and stamped itself on the epochal work of Tylor, W. R. Smith and Sir James Frazer. In France, through the sociological schools of Durkheim and Lévy-Bruhl, it has also exerted wide influence.

In neither of these schemes is it possible to escape a radical reconstruction of the history of Israel. Indeed, it seems to many that the result has been an attitude toward the Old Testament astonishingly learned and quite destructive,—an attitude which has characterized Biblical scholarship to the present and causes one to wonder why such erudite men bother so about a book of such small worth.

Down to the present the lines of battle, drawn up before the turn of the century, have continued virtually unchanged. On the part of scholarship there has been no marked tendency to retreat from the main tenets of the Wellhausen school. The main documents of the Wellhausen criticism, J E D and P, it must be admitted, find no opposition save in conservative circles. Some of the more radical and subjective positions have been softened, it

is true, but the main outline remains. The radical historical criticism, too, has continued its totalitarian rule almost till the present. Practically all histories of Israel in Germany, France, England and America in recent years have been stretched on the rack of the Hegelian triad which Professor Albright has so aptly called a "Procrustean bed." Occasional attempts, especially in Germany, have been made to cast off the yoke of rigid Wellhausenism. Rudolf Kittel, the greatest historian of Israel, was the first competent scholar to phrase it. Said he, twenty years ago, of the Wellhausen school (and thus long before there was scientific proof available to substantiate his intuition), "Es fehlte dem Gebäude das Fundament, und es fehlten den Baumeistern die Masstäbe."[3] Others have made similar attempts, notably A. Alt and his school. But it cannot be said that there has been great success.

Of course, large groups of Christians did not welcome an approach to the Old Testament which they felt not only made it incomprehensible but destroyed its inspiration as well. Unfortunately this reaction was usually inept—where it came into print—and often uninformed, although its instincts were most correct. It was a felt rather than a reasoned opposition. It could not reply to the scholarly arguments; indeed, it seldom grasped them. But its whole soul cried out, "This is horrible . . . this cannot be!" Because theirs was an emotional reaction, and because scholarship had blandly wedded the two as if they belonged together, it is no wonder that conservative Christians made no distinction between the literary criticism, which had both good points and bad, and the subjective and radical historical criticism which Wellhausen had subjoined. The whole was rejected: baby and bath were cast out together. So much so that the very word "Higher Criticism" until today produces an emotional reaction, as if Higher Criticism necessarily implied a destructive Higher Criticism and a denial of the inspiration of the Scriptures. The professor is at pains to make it plain to his students that Higher Criticism is in itself no more than the method of Introduction and does not necessarily affect the doctrine of Inspiration at all. The destructive historical critic is the true villain of the piece.

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[3] *Zeits. Alttest. Wiss.*, 1921, p. 86. Cf. W. F. Albright, *Journ. Bib. Lit.*, 1940, p. 95.

While a conservative Church cringed from Old Testament studies now commanded by a radical literary and historical criticism, a flood of new light on the Bible had been pouring in, chiefly from archæology. Old Testament studies are being freed from that interpretation of history which traces its parentage through Wellhausen and Vatke to Hegel, although it is a mistake to affirm joyously, as has been done by certain conservatives, that scholars are now being forced into the traditionalist camp.

Wellhausen worked long ago, at a time when archæological and linguistic sciences were still in their infancy. The great age of historical and literary criticism, when Old Testament studies were given the direction they have followed ever since, was approximately between 1850 and 1880. At this time most of the great sources of knowledge of the ancient world had hardly begun to be explored. Assyriology had had its beginning, true, early in the 19th century with the explorations of Rich and Porter. Inscriptional material had been coming to light since c. 1840 from the excavations of Paul Emile Botta, V. Place, A. H. Layard and others in and around Nineveh. Decipherment and translation, beginning with the work of Sir Henry Rawlinson in connection with the Behistun inscription, had been furthered especially by Edward Hincks and Jules Oppert, by the middle of the century. But a systematic grammatical science, making a certain reading of texts possible, began only with the work of Eberhard Schrader and F. Delitzsch (whose first Assyrian grammar appeared in 1889 and whose Assyrian dictionary appeared in 1896) and his school.

As a result, the founders of modern Biblical studies could not even command the vast body of material then coming to light. Even Theodor Nöldeke, the greatest Semitic philologian (1836-1923), a master of Hebrew, Arabic, Aramaic and Ethiopic, confessed that he was at sea in Assyrian, Egyptian and South Arabic (Sabean). The same was true of Wellhausen—who remains one of the most brilliant Biblical scholars of modern times—and of Kuenen, W. R. Smith, K. Budde and S. R. Driver, who more than others mediated the work of Wellhausen to the world.

Egyptology was also young. Begun during Napoleon's campaigns with the discovery of the Rosetta stone (1799), decipherment was achieved first by Champollion (*Lettre à M. Dacier,*

1822) and carried forward particularly by Lepsius and Brugsch. But it was not until Adolf Erman published his *Neuägyptisches Grammatik* in 1880 that translation could be said to rest on a firm footing. This body of material was therefore likewise inaccessible to Wellhausen and his colleagues.

Of Hurrian and Hittite material little need be said, it is so young a field. The decipherment of Hittite hieroglyphics, although begun by Sayce in 1877, has not yet achieved complete success. The cuneiform Hittite was only deciphered by Hrozny in 1915. The study of Hurrian, begun in 1890 by Jensen and others, has achieved great success only since 1918 due to much new material from Boghaz-köi, Nuzi, Mari, Ugarit, etc.

In the field of the West Semitic languages (Hebrew, Canaanite, Phoenician, Aramaic, etc.) a systematic grammatical science is much older, dating at least from the great work of Gesenius (c. 1835-40). But when Wellhausen worked, Palestinian archæology had hardly begun. Aside from the Bible, few inscriptions were known. The securing by Clermont-Ganneau in 1870 of the Moabite stone gave scholarship its oldest dateable West Semitic inscription (c. 850 B. C.). On the basis of it the use of writing among the Hebrews before the monarchy was frequently either discounted or flatly denied. The culture of Palestine in the 2nd millenium B. C., in the absence of evidence to the contrary, was believed to have been backward in the extreme.

Obviously much water has gone under many bridges since all this. Archæology has brought up a host of new material; the interpretation of it has become a developed science, and, withal, the picture of the ancient Oriental world has suffered quite a change. In Babylonia and Assyria, from Layard's first discovery of the library of Assurbanapal at Kuyunjik in 1849 to the recent discovery of the archives of Nuzi and Mari, a staggering body of written material has emerged. Egypt has not been behindhand, producing an equally vast quantity of inscribed material from the earliest dynasties onward. The discovery in 1887 of the famous Tell el-Amarna letters is perhaps of greatest interest to the Bible student. Anatolia has contributed, in particular, the archives of Boghaz-köi, the ancient Hittite capital, which afford much light on the laws, customs and religion of that mysterious people, while in

Palestine and Syria quite a respectable body of inscribed material has come to light—notably from Tell ed-Duweir (ancient Lachish), Samaria, Ras esh-Shamra, etc., which has incidentally served to push the horizon of writing in the N. W. Semitic alphabet and language back into the first half of the 2nd millenium B. C. Besides all this, archæology has, by studying the cultural and occupational history of scores of sites throughout the Bible lands, cast a flood of light upon the history of civilization in those countries from the 5th millenium B. C. onward, while proto-archæology has been able to compile an impressive tale of evidence concerning the life of man before sedentary civilization began. Time does not exist here—nor is it desirable—to go into further detail.

And the result: an ancient Oriental world entirely different from that pictured by Wellhausen and his disciples in their histories. Many points could be mentioned. Especially has the civilization of Bible lands in the 2nd milenium B. C. taken a new shape. The uncultured peoples, ignorant of writing, socially unorganized, lagging far behind the cultures of the neighboring lands, whose religion was polydemonism—all this as pictured by the usual history of Israel—have vanished. In their place emerges a very ancient and indigenous culture, with a highly developed polytheistic religion, in constant commercial and cultural intercourse with the surrounding world, practising writing at least back to the Patriarchal Age. As the whole picture emerges, we see that the Pentateuch stories, far from being reflections of conditions under the Divided Monarchy pushed back into the past—as even so great a historian as Eduard Meyer held—are true pictures of the age from which they pretend to come. This has been demonstrated by archæological results relating to Early and Middle Bronze and Iron Age times in Palestine, by the Nuzi texts, etc. The characterization, "pious fraud," so loosely used formerly, has been shown to have no basis in fact. As Prof. Albright in his latest book points out,[4] there is not a sure case of pious fraud in records from any part of the ancient Orient until we reach the Hellenistic period. Whatever may be said of the composition of the Pentateuch, we may be sure that it reflects faithfully the oral or written tradition as handed down.

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[4] *From the Stone Age to Christianity,* 1940, p. 45.

On no point has archæology been more enlightening than in the matter of the Mosaic religion. The historical philosophies of Wellhausen and W. R. Smith assumed that the religion of early Israel was henotheism: i. e., Jahweh was Israel's national God while Chemosh was Moab's, Malk was Ammon's, etc. The monotheistic picture of the Pentateuch was a reflection of later times. While not pretending to prove the Bible narrative in detail, archæology, on the contrary, has failed to reveal a single clear proof that any such thing as henotheism ever existed in the ancient East, at least at that period in history.

The religions of the surrounding lands (Assyria-Babylonia, Syria, Egypt and Anatolia) were all polytheisms of a type capable of developing into pantheism or monotheism—but with no trace of henotheism in them. In each case there was a highly developed pantheon with a confusion of hundreds of deities, but which was, for all its fluidity, surprisingly stable. At the head of the pantheon, in each case, was a high god. In Babylon it was Marduk, identified with the older Sumerian Enlil. In Egypt it was Amûn-Rê. In the Canaanite religion it was El, or, more actively, Baal. To these gods there was invariably ascribed a cosmic character. No henotheistic, national or regional restrictions were thought of. Marduk is the "king of foreign lands." Gilgamesh could not escape Shamash though he traveled to the end of the earth. He who wished to see El must traverse "a thousand plains, ten thousand fields"—to the source of the rivers "in the midst of the fountain of the two deeps." Amûn-Rê is cosmic, as is well known from the great hymn (15th century B. C.): " 'Hail to thee!' says every foreign land, as high as heaven is and as wide as earth is, and as deep as the sea is." This cosmic character is further attested by the fact that gods of one land (cosmic in scope) were freely identified with gods of other lands (also cosmic in scope).

In all of it there is no trace of this henotheism which the Hegel-Wellhausen philosophy posits for Moses and his time. The neighboring peoples all possessed a type of polytheism which had pantheistic or monotheistic tendencies and which was infinitely more exalted than such a limited conception of God as henotheism would imply. Thus, even if it could be shown that a truly henotheistic religion was known in the ancient Near East, to ascribe such a

religion to Israel would be to charge that that people lagged behind their neighbors in religious development,—a charge which is obviously untrue.

It is easier to hold that Moses was actually the founder of the Israelite commonwealth and the promulgator of a new—monotheistic—religious system, as the records state. I quote W. F. Albright:[5] "Only extreme criticism can see any appreciable difference between the God of Moses in J E, and the God of Jeremiah, or between the God of Elijah and the God of Deutero-Isaiah . . . just as the religion of Jesus was substantially identical with that of St. Francis, and the faith of Paul was also the faith of Augustine. In other words, it is not really historicism that is at fault, but rather the philosophy of history which is too often associated with it. I am, of course, fully aware of all the conventional arguments . . . against early Israelite monotheism, but I consider all of them as invalid and some of them as quite absurd."

The dead hand of Hegel is relaxed. There is a growing tendency among scholars to accept the religious development of Israel as given in the Old Testament as a fundamentally correct picture. The basic historical accuracy of the Old Testament needs no defense.

II.

But merely to point out that current scholarship tends to admit that the Old Testament is, in every essential, a reliable historical document is not to mention one single sound reason why the minister should concern himself with it. To say "reliable history" is not enough. There are other reliable documents and reliable histories of the ancient world—but there is no reason why the minister must master them, unless he do so in pursuit of a scholarly hobby. Or, to put it conversely, the deterrent to Old Testament studies has never been, among conservative Christians, a deep-seated distrust of the records. Yet it is impossible to escape the feeling that Old Testament studies have reached among Christians a low level from which mere enthusiasm and popularization will not raise them. It needs searching of heart, repentance, fasting and prayer—an examination of the Old Testament in the light of our ministry.

[5] *Journ. Bib. Lit.*, 1940, p. 111.

There is, to be sure, the language barrier. Let us admit it: Hebrew (and Hebrew is the key to the Old Testament for all who would enter by the door) is not easy. Rather it stands like that cherub with flaming sword before the Old Testament Eden. Truly "strait is the gate and narrow the way, and few there be that find it." The experience of almost any seminary student, unless he be unusually gifted in languages, would bear this out. He toils like a galley-slave to gain what he barely gains, reading limpingly, crutching himself on lexicon and English Bible. Before his seminary days are over he has lost it all—and is quite brazenly unrepentant about it. Nor should it be denied that when specious logic and special pleading is done, one could get up quite a real debate whether it is wise for the average student to spend so much time on a study which rewards him so scantily.

Yet I must re-affirm *en passant* that Hebrew remains both the key to the Old Testament and its barred door. Thorough exegesis of the Old Testament is impossible without it. There is a widespread notion that exegesis is but the art of splitting words into their component elements in pursuit of etymologies upon which to base fine theological and homiletical niceties. If this be exegesis, the student will indeed gain little from his Hebrew that the English, the commentaries and lexicons and sound judgment could not give him,—although I should like to add that a traditional tough-minded Presbyterian is hardly he who, through lack of willingness to command the sources for himself, permits himself to lie at the mercy of every commentator who comments.

But this is not exegesis. Exegesis is not the discovery in the words of niceties the writer did *not* have in mind but the discovery of the idiom he *did* have in mind. Exegesis is the recapture of the Bible mind, the absorption of the Bible spirit. And there are not short cuts to this. It is not a matter that ends with word studies in the lexicons. It is a matter of hours of intensive grammatical study, hours of painstaking concern with very uninspiring things, hours of stumbling effort at accumulating a vocabulary, hours spent in the reading of the text in the original, bathing in the beauty and strength of its style. It is, indeed, no easy course to be pursued in a few easy lessons. But great is the reward that awaits him that perseveres. His understanding of and joy

in his Old Testament will be increased a hundredfold; he will begin to learn its tongue and to gain access to its mind. Happy is he who reads his Old Testament "with his feet on the fender."

But more than the language there is the temper of this hurried practical age, steeped in instrumentalism, impatient of the impractical. It needs no saying that to be a minister today is a very busy business: much more so than ever before. Religion's functions have expanded enormously in our generation, bringing into being many activities and imposing upon the preacher many duties before unknown. The average pastor is—sadly but truly—harassed by such a host of things (each good and even interesting in itself) that he but seldom can tell himself that he has nothing to do. His evenings are preempted; even his sacred forenoons are invaded. He has to fight for time to prepare his sermons properly.

The effect of this on what studious nature he has is to be expected. What study is permitted must be subordinated to the practical end: the sermon. Vagrant study, scholarly-hobby study, meditative study, is deleted—or engaged in with a heavy conscience. Worse, there is a tendency even among ministers themselves to regard such studies as positively undesirable, or at best dangerous: likely to make the parson too cloistered and impractical and to spoil his love of people.

Now most of the disciplines necessary to a scholarly comprehension of the Old Testament are technical, specialized—occult perhaps to the layman—and certainly beside that main point: preaching. Take the matter of Higher (or literary) Criticism. No pastor in his right mind would deny the usefulness of such a study. But the results are often trivial, often subjective; seldom can they be preached (nor should they be). With the Lower (or textual) Criticism it is quite the same. Every minister is prepared to concede the necessity of determining the correct reading of a given passage among variants. But he is inclined to regard that as a task for specialists. "You can't preach all that Greek and Hebrew," he tells himself. Historical Criticism, too, is of course necessary, but the problems it argues are often small, seldom affecting the homiletical problem in any way. And even

when it does deal with some vital question of Biblical accuracy it is likely to interest only mildly the preacher who is minded to accept the whole Bible anyhow. Even Archæology, which has made such a revolution in Old Testament studies, and which has an importance and a charm which is evident to all, remains a specialized science for specialized scholarship. A friend teaching in another seminary a course in Archæology continually met with the plaint from his students, "But we're only going to preach!"

But this is not to get to the bottom of it. We must assume that a confusion, an uncertainty, surrounds the Old Testament itself when viewed by the minister in the light of his mission. Not that there is any question of the trustworthiness, the inspiration of the Old Testament. That is affirmed: it is the Word. But it is again the practical question.

The task of the minister is obviously twofold: it has its visible and its spiritual sides. It is the performance of certain duties, the promotion of visible causes, the handling of real-life people; in short, the upbuilding of the visible church. It is also the preaching of the Word of God. In assuming it, the preacher advertises that he has such a Word: that he has heard the Voice (or has spoken to those who have), that he has felt the searing heat of the coal taken with tongs from off the altar, that he has heard the jarring tread of the Giant foot behind him.

Even the seminary student feels already the gravity of the situation. If he be serious-minded it may weigh upon him oppressively. In three short years he must gain proficiency in ever so many things: the Bible, church history and polity, theology, the art of preaching, religious education, church management—to name a few. He is quite taken apart by it all. But at the center of his concern remains *Something to Preach.* He turns naturally to those studies which promise to give him that: a grasp upon God and reality, with the consequent enrichment of the message. Of course he will seek this in the Bible: there perhaps most of all. But the Bible too is laid under the urgent question. It is judged by and used almost solely for its immediate homiletical and devotional value.

Here the Old Testament causes confusion—and receives neglect. For much of it has no homiletical or devotional value which is

immediately apparent. Much of it is dull. There are genealogies, a confusion of sacerdotal laws, the stories of individuals who were neither important nor exemplary. In some parts it is positively unedifying and must be taught with extreme care. Robust morals will be described which could not be urged from the pulpit today without offense. As a result much of the Old Testament is passed by, even by the preacher, in favor of more rewarding studies. Said one preacher when asked a question about a certain king of Israel, "I don't know, but if I ever need to I know about where to look it up." "After all," his attitude said, "I have no practical reason for knowing of that fellow."

I need not argue that this use of the Bible for its homiletical and devotional value—its practical value—alone is most short-sighted. That is evident. Our Church has suffered for its neglect of sound scholarship, of Biblical knowledge. As for the Old Testament, the use made of it is sharply restricted. With too many pastors it is confined to homilies from favorite passages (usually the Psalms and Isaiah), and mid-week, popular character studies of Old Testament heroes (which too often bear small relation to reality, those heroes having been made fearsomely like model Presbyterian elders). The rest is ignored; from year to year it is not even read. It is called the Word of God; it is defended—but it is not known very well. Then, too often, the isolated parts which are used, taken out of context and hung as it were in mid air—due to the preacher's ignorance of the Bible as a whole and the disciplines necessary to the understanding of the Bible as a whole—are likely to be misunderstood and turned to all kinds of uses. Or, worse, the preacher, not comprehending the Old Testament as a whole (whether because of the lack of study or misguided study), yet clinging to its worth, begins to see it as a theological jig-saw: a riddle more intricate than Hebrew ever was, written expressly to titillate the intellect of the initiated. This is too often called Bible teaching. Yet the Bible it is not.

Such is the result of a lost Bible, and bitterly we pay for it. Today as never before the teaching preacher is needed. The educational level of our people has risen sharply; it is an age of literacy, semi-literacy and pseudo-literacy of all kinds. At the same time spiritual education—the knowledge of the Bible—has

reached a low ebb: an ebb with which the Sunday School alone cannot cope. The Presbyterian tradition of a soundly indoctrinated laity is all but lost. In such a time the preacher must more than ever be a shepherd to his people: in pulpit, in study group, in private. They are deep waters for wading, these.

Let the minister therefore not forget to keep up his scholarly hobbies. The Church has need of the intellectual talents of her servants. By this I do not imply that learning is all-important. Learning is not even half. But much intellectual sloth has hidden behind the spiritual nature of the calling which is ours. After all, is not a ministry ignorant of its Bible, and the disciplines leading to a deeper understanding of the Bible, unspiritual?

III.

I think our need now is to view the Old Testament, and grasp its significance again, as the inspired Word of God. That would seem to be a very safe thing to say here. But it is not enough to gain agreement that the Bible is good history; not enough to deplore—even with your applause—the current shallowness in Old Testament studies. The real problem is not here. The real problem is: is the Old Testament an inspired Word or not? Only the fact that our people and our ministers are not convinced of it—that it is part of their necessary spiritual equipment—could account for so great neglect.

At first blush, this doctrine has never been lost sight of, but rather has been affirmed constantly here among us. To be sure, neither our fathers nor ourselves have attempted to define it too rigidly. We say of the Old Testament, in common with the New, that it is God's inspired revelation. Sometimes we call it the inerrant Word, the infallible rule. But we have never, as a Church, committed ourselves to a particular theory of inspiration. Nor will I have the temerity to try to explain that Word of God which was spoken through the Bible writers. Nor yet will I try to discuss, as one who knows, the inspired state. Certainly it is, psychologically, no simple matter, but is as diverse as the various persons who have experienced it. We can only say that two elements are present: a Divine and a human; a Revelation

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PREFATORY STATEMENT.

The Executive Committee of the Board of Trustees of Union Theological Seminary directed that the four newly elected Professors, James E. Bear, Howard T. Kuist, John Bright and John N. Thomas, deliver addresses in the Sprunt Lectures Week of the session of 1940-41 and that these addresses be printed and be presented as their inaugural addresses to the Board of Trustees at its annual meeting on May 13, 1941, when they will be formally inaugurated as Professors in the Seminary.

BEN R. LACY, JR., *President.*

THE PREACHER'S OLD TESTAMENT: RECENT DEVELOPMENTS AND CONTINUING REALITIES.[1]

BY THE REV. JOHN BRIGHT, Ph. D.,

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Certain experiences of life are profoundly humbling, and that not a conventional humility assumed for modesty's sake, but that true humility which always emerges when the Self is viewed in perspective with a greater whole. I need scarcely say that a greater whole looms large at this moment. There towers behind me as I speak our Church and its mighty past which we—little people—

[1]The writer wishes to acknowledge at this point his indebtedness to Prof. W. F. Albright for many of the points brought out in Part I of this address. Cf. especially, *From the Stone Age to Christianity,* Johns Hopkins Press, 1940; also *Journ. Bib. Lit.,* 1940, pp. 85ff.

must carry into the future; the hundred years and more of history of this institution; the men who have graced her chairs, they, our preceptors, the living and the departed. There is a body of knowledge, terrifying in its proportions, to be mastered; there is, more, a wordless sense of Being eternal whose vessels we are

In rashness I have permitted myself to select a topic. It is "The Preacher's Old Testament: Recent Developments and Continuing Realities." That is a formidable topic. It covers a multitude of sins and almost anything I could say. In fact, with a topic like that, one can be sure of but one thing; that he'll find it hard to stray from it.

A better title would have been "Apologia pro Vita Sua" (which is, I take it, a euphemism for "why cumbereth it the ground?"). I feel keenly that I need an Apologia. The very fact that I have engaged myself to teach in the Old Testament demands it of me. In seriousness I feel that my choice lies between making such an Apologia—such a justification of self and position—and giving a more or less learned discourse which would leave you feeling that I should have made one.

Not that the Old Testament were being slurred by any of us or held apologetically in low esteem. On the contrary its value to the preacher and the Christian is obvious. It enriches his life and message in a thousand ways. Favorite portions are dog-eared and worn in the Bibles of each of us. Could we forget the Lord who is our Shepherd? Could we forget heroic Abraham and Moses and David, known to us since childhood, who speak to us daily? Dare we forget that ethical pulse, that demand that forms be filled with spirit—that "judgment roll down like waters and righteousness as a mighty stream"—lest, enamoured of pomp and position, we grow sleek and assured and empty and think that in tall churches and music and homilies nicely turned is that worship acceptable to God? Could we forget that strand of hope to which faith clings? It is in the Old Testament a beckoning hand and a pointing finger: "Ho, every one that thirsteth . . . Unto us a Son is born, unto us a Child is given . . . He was wounded for our transgressions, he was bruised for our iniquities . . . ." The place of the Old Testament is assured. All agree it should be studied and used.

It is simply that I sense that Old Testament studies are at a low ebb in our Church, and among Christians generally. The whole field rests on a legion of confusions and superficialities. There is widespread uncertainty concerning the composition of the literature, the inspiration of its writers and the practical value of the whole. Few know how to use it as they should. And here in the Seminary the subject is scarcely popular, certainly not as popular as it should be. It is even avoided. Few students, either undergraduate or graduate, select it as the center of their interests. In fact, there is reason to fear that there is growing up among our ministers an ignorance of the Old Testament of well-nigh total proportions.

Clearly the Old Testament was not written for this. Oh, Prophets! Clearly its place in the Seminary curriculum and the minister's study needs to be clarified!

I.

My Defense—my Apologia—will not today take the lines it once would have been forced to take. There is little need now for a defense of the basic historic trustworthiness of the Old Testament narratives—if such a need ever existed with an audience such as this.

But if any loss of confidence there has been, we can now say with joy that old storms are stilled. A time of healing calm has come. There have been new developments in the Old Testament field of which the preacher is hardly aware but which are changing the whole course and fashion of Bible study.

In past years interest might well have centered about the Higher Criticism of the Pentateuch and its results. In 1753, almost 200 years ago, Jean Astruc, the French physician, published his famous "clew" which may be said to have set off the Higher Criticism of the Old Testament. True, there had been foreshadowings of modern criticism back to the beginning of church history, but they had been only occasional, frequently in heretical circles and in no case scientifically followed through. It remained for Astruc to see two sources in Genesis which he believed had been utilized by

Moses: one distinguished by its use of the word *Elohim,* the other by its use of the word *Jahweh,* for the Deity.

Not accepted, or ignored, for a generation, the idea was taken up and increasingly developed, especially in Germany. Mention should be made of Johann Gottfried Eichhorn (c. 1780) and Karl David Ilgen (c. 1798) who further developed Astruc's documentary idea. In the early part of the 19th century, although scholarly research turned aside from the path already hewed out into various courses which have since proven to be blind alleys, there was no lack of interest in the subject. We should speak of the so-called "Fragmentary Hypothesis" and of Heinrich Ewald (whose great work appeared in 1843) and his school. Within the century after Astruc's death Higher Criticism had gained an assured if contested place in the scholarly world.

It remained, however, for the latter half of the last century to bring the Pentateuch criticism to its normative form. The succession of Wilhelm Vatke (c. 1835), Eduard Reuss, Karl Heinrich Graf (c. 1866), and finally Julius Wellhausen—whose great *Prolegomena zur Geschichte Israels* appeared in 1883—is well known. The broad outlines of the Wellhausen theory are also well known: Little of the Pentateuch, if any, is, in its present form, Mosaic. Four main documents, J E D P, are traced, the first two coming from the 9th and 8th centuries, respectively, D from the period before the Josianic reform, and P in and after the Exile.

This alone would have caused a storm—and did. But it was further aggravated by a destructive Historical Criticism which had been added along the way. Astruc had been a sincerely pious Catholic. Fearing lest his theory should prove subversive of the faith he wrote, "Je proteste d'avance tres sincerement que si ceux qui ont droit d'en decider, et dont je dois respecter les décisions, trouvent mes conjectures fausses, ou dangereuses, je suis prêt à les abandonner, ou pour mieux dire, je les abandonne dés à present. Jamais la preventíon pour mes idées ne prévaudra chez moi à l'amour de la Verité et de la Religion."[2]

Nor were his earliest successors disposed to question the fundamental historical accuracy of the Pentateuch. It remained for Vater and de Wette to link the literary criticism with a radical historical

[2]H. Holzinger: *Einleitung in den Hexateuch,* 1893, p. 40, n. 2.

criticism which saw little or no historical worth in those books. This was notoriously true of Wellhausen. This great scholar was most influenced by Vatke, who was an euthusiastic Hegelian. In this way there came about the wedlock of Higher Criticism with the Hegelian dialectic. Hegel laid his triads on everything, including the history of religion. Here the thesis-antithesis-synthesis development was: polydemonism-henotheism-monotheism. In Wellhausen, then, Israel's history began in heathen polytheism and rose by Moses' day to henotheism. But monotheism began only with the Prophetic Movement and won out only after the Exile. Thus Israelite history was inverted. The Pentateuch picture of a monotheistic religion founded by Moses had to be discarded. The records were not only held to be of late date; they were thoroughly tendencious and unreliable as well.

Reinforcement came also from another camp: the Positivism of Auguste Comte. Comte (1798-1857), while by no means dependent on Hegel and even exhibiting the widest divergence from him in certain particulars, presented an evolutionary scheme of religious history superficially like that of Hegel: fetishism-polytheism-monotheism. Mediated by J. S. Mill and Herbert Spencer, Positivism dominated the contemporary mind of England and stamped itself on the epochal work of Tylor, W. R. Smith and Sir James Frazer. In France, through the sociological schools of Durkheim and Lévy-Bruhl, it has also exerted wide influence.

In neither of these schemes is it possible to escape a radical reconstruction of the history of Israel. Indeed, it seems to many that the result has been an attitude toward the Old Testament astonishingly learned and quite destructive,—an attitude which has characterized Biblical scholarship to the present and causes one to wonder why such erudite men bother so about a book of such small worth.

Down to the present the lines of battle, drawn up before the turn of the century, have continued virtually unchanged. On the part of scholarship there has been no marked tendency to retreat from the main tenets of the Wellhausen school. The main documents of the Wellhausen criticism, J E D and P, it must be admitted, find no opposition save in conservative circles. Some of the more radical and subjective positions have been softened, it

is true, but the main outline remains. The radical historical criticism, too, has continued its totalitarian rule almost till the present. Practically all histories of Israel in Germany, France, England and America in recent years have been stretched on the rack of the Hegelian triad which Professor Albright has so aptly called a "Procrustean bed." Occasional attempts, especially in Germany, have been made to cast off the yoke of rigid Wellhausenism. Rudolf Kittel, the greatest historian of Israel, was the first competent scholar to phrase it. Said he, twenty years ago, of the Wellhausen school (and thus long before there was scientific proof available to substantiate his intuition), "Es fehlte dem Gebäude das Fundament, und es fehlten den Baumeistern die Masstäbe."[3] Others have made similar attempts, notably A. Alt and his school. But it cannot be said that there has been great success.

Of course, large groups of Christians did not welcome an approach to the Old Testament which they felt not only made it incomprehensible but destroyed its inspiration as well. Unfortunately this reaction was usually inept—where it came into print—and often uninformed, although its instincts were most correct. It was a felt rather than a reasoned opposition. It could not reply to the scholarly arguments; indeed, it seldom grasped them. But its whole soul cried out, "This is horrible . . . this cannot be!" Because theirs was an emotional reaction, and because scholarship had blandly wedded the two as if they belonged together, it is no wonder that conservative Christians made no distinction between the literary criticism, which had both good points and bad, and the subjective and radical historical criticism which Wellhausen had subjoined. The whole was rejected: baby and bath were cast out together. So much so that the very word "Higher Criticism" until today produces an emotional reaction, as if Higher Criticism necessarily implied a destructive Higher Criticism and a denial of the inspiration of the Scriptures. The professor is at pains to make it plain to his students that Higher Criticism is in itself no more than the method of Introduction and does not necessarily affect the doctrine of Inspiration at all. The destructive historical critic is the true villain of the piece.

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[3] *Zeits. Alttest. Wiss.*, 1921, p. 86. Cf. W. F. Albright, *Journ. Bib. Lit.*, 1940, p. 95.

While a conservative Church cringed from Old Testament studies now commanded by a radical literary and historical criticism, a flood of new light on the Bible had been pouring in, chiefly from archæology. Old Testament studies are being freed from that interpretation of history which traces its parentage through Wellhausen and Vatke to Hegel, although it is a mistake to affirm joyously, as has been done by certain conservatives, that scholars are now being forced into the traditionalist camp.

Wellhausen worked long ago, at a time when archæological and linguistic sciences were still in their infancy. The great age of historical and literary criticism, when Old Testament studies were given the direction they have followed ever since, was approximately between 1850 and 1880. At this time most of the great sources of knowledge of the ancient world had hardly begun to be explored. Assyriology had had its beginning, true, early in the 19th century with the explorations of Rich and Porter. Inscriptional material had been coming to light since c. 1840 from the excavations of Paul Emile Botta, V. Place, A. H. Layard and others in and around Nineveh. Decipherment and translation, beginning with the work of Sir Henry Rawlinson in connection with the Behistun inscription, had been furthered especially by Edward Hincks and Jules Oppert, by the middle of the century. But a systematic grammatical science, making a certain reading of texts possible, began only with the work of Eberhard Schrader and F. Delitzsch (whose first Assyrian grammar appeared in 1889 and whose Assyrian dictionary appeared in 1896) and his school.

As a result, the founders of modern Biblical studies could not even command the vast body of material then coming to light. Even Theodor Nöldeke, the greatest Semitic philologian (1836-1923), a master of Hebrew, Arabic, Aramaic and Ethiopic, confessed that he was at sea in Assyrian, Egyptian and South Arabic (Sabean). The same was true of Wellhausen—who remains one of the most brilliant Biblical scholars of modern times—and of Kuenen, W. R. Smith, K. Budde and S. R. Driver, who more than others mediated the work of Wellhausen to the world.

Egyptology was also young. Begun during Napoleon's campaigns with the discovery of the Rosetta stone (1799), decipherment was achieved first by Champollion (*Lettre à M. Dacier,*

1822) and carried forward particularly by Lepsius and Brugsch. But it was not until Adolf Erman published his *Neuägyptisches Grammatik* in 1880 that translation could be said to rest on a firm footing. This body of material was therefore likewise inaccessible to Wellhausen and his colleagues.

Of Hurrian and Hittite material little need be said, it is so young a field. The decipherment of Hittite hieroglyphics, although begun by Sayce in 1877, has not yet achieved complete success. The cuneiform Hittite was only deciphered by Hrozny in 1915. The study of Hurrian, begun in 1890 by Jensen and others, has achieved great success only since 1918 due to much new material from Boghaz-köi, Nuzi, Mari, Ugarit, etc.

In the field of the West Semitic languages (Hebrew, Canaanite, Phoenician, Aramaic, etc.) a systematic grammatical science is much older, dating at least from the great work of Gesenius (c. 1835-40). But when Wellhausen worked, Palestinian archæology had hardly begun. Aside from the Bible, few inscriptions were known. The securing by Clermont-Ganneau in 1870 of the Moabite stone gave scholarship its oldest dateable West Semitic inscription (c. 850 B. C.). On the basis of it the use of writing among the Hebrews before the monarchy was frequently either discounted or flatly denied. The culture of Palestine in the 2nd millenium B. C., in the absence of evidence to the contrary, was believed to have been backward in the extreme.

Obviously much water has gone under many bridges since all this. Archæology has brought up a host of new material; the interpretation of it has become a developed science, and, withal, the picture of the ancient Oriental world has suffered quite a change. In Babylonia and Assyria, from Layard's first discovery of the library of Assurbanapal at Kuyunjik in 1849 to the recent discovery of the archives of Nuzi and Mari, a staggering body of written material has emerged. Egypt has not been behindhand, producing an equally vast quantity of inscribed material from the earliest dynasties onward. The discovery in 1887 of the famous Tell el-Amarna letters is perhaps of greatest interest to the Bible student. Anatolia has contributed, in particular, the archives of Boghaz-köi, the ancient Hittite capital, which afford much light on the laws, customs and religion of that mysterious people, while in

Palestine and Syria quite a respectable body of inscribed material has come to light—notably from Tell ed-Duweir (ancient Lachish), Samaria, Ras esh-Shamra, etc., which has incidentally served to push the horizon of writing in the N. W. Semitic alphabet and language back into the first half of the 2nd millenium B. C. Besides all this, archæology has, by studying the cultural and occupational history of scores of sites throughout the Bible lands, cast a flood of light upon the history of civilization in those countries from the 5th millenium B. C. onward, while proto-archæology has been able to compile an impressive tale of evidence concerning the life of man before sedentary civilization began. Time does not exist here—nor is it desirable—to go into further detail.

And the result: an ancient Oriental world entirely different from that pictured by Wellhausen and his disciples in their histories. Many points could be mentioned. Especially has the civilization of Bible lands in the 2nd milenium B. C. taken a new shape. The uncultured peoples, ignorant of writing, socially unorganized, lagging far behind the cultures of the neighboring lands, whose religion was polydemonism—all this as pictured by the usual history of Israel—have vanished. In their place emerges a very ancient and indigenous culture, with a highly developed polytheistic religion, in constant commercial and cultural intercourse with the surrounding world, practising writing at least back to the Patriarchal Age. As the whole picture emerges, we see that the Pentateuch stories, far from being reflections of conditions under the Divided Monarchy pushed back into the past—as even so great a historian as Eduard Meyer held—are true pictures of the age from which they pretend to come. This has been demonstrated by archæological results relating to Early and Middle Bronze and Iron Age times in Palestine, by the Nuzi texts, etc. The characterization, "pious fraud," so loosely used formerly, has been shown to have no basis in fact. As Prof. Albright in his latest book points out,[4] there is not a sure case of pious fraud in records from any part of the ancient Orient until we reach the Hellenistic period. Whatever may be said of the composition of the Pentateuch, we may be sure that it reflects faithfully the oral or written tradition as handed down.

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[4] *From the Stone Age to Christianity,* 1940, p. 45.

On no point has archæology been more enlightening than in the matter of the Mosaic religion. The historical philosophies of Wellhausen and W. R. Smith assumed that the religion of early Israel was henotheism: i. e., Jahweh was Israel's national God while Chemosh was Moab's, Malk was Ammon's, etc. The monotheistic picture of the Pentateuch was a reflection of later times. While not pretending to prove the Bible narrative in detail, archæology, on the contrary, has failed to reveal a single clear proof that any such thing as henotheism ever existed in the ancient East, at least at that period in history.

The religions of the surrounding lands (Assyria-Babylonia, Syria, Egypt and Anatolia) were all polytheisms of a type capable of developing into pantheism or monotheism—but with no trace of henotheism in them. In each case there was a highly developed pantheon with a confusion of hundreds of deities, but which was, for all its fluidity, surprisingly stable. At the head of the pantheon, in each case, was a high god. In Babylon it was Marduk, identified with the older Sumerian Enlil. In Egypt it was Amûn-Rê. In the Canaanite religion it was El, or, more actively, Baal. To these gods there was invariably ascribed a cosmic character. No henotheistic, national or regional restrictions were thought of. Marduk is the "king of foreign lands." Gilgamesh could not escape Shamash though he traveled to the end of the earth. He who wished to see El must traverse "a thousand plains, ten thousand fields"—to the source of the rivers "in the midst of the fountain of the two deeps." Amûn-Rê is cosmic, as is well known from the great hymn (15th century B. C.): "'Hail to thee!' says every foreign land, as high as heaven is and as wide as earth is, and as deep as the sea is." This cosmic character is further attested by the fact that gods of one land (cosmic in scope) were freely identified with gods of other lands (also cosmic in scope).

In all of it there is no trace of this henotheism which the Hegel-Wellhausen philosophy posits for Moses and his time. The neighboring peoples all possessed a type of polytheism which had pantheistic or monotheistic tendencies and which was infinitely more exalted than such a limited conception of God as henotheism would imply. Thus, even if it could be shown that a truly henotheistic religion was known in the ancient Near East, to ascribe such a

religion to Israel would be to charge that that people lagged behind their neighbors in religious development,—a charge which is obviously untrue.

It is easier to hold that Moses was actually the founder of the Israelite commonwealth and the promulgator of a new—monotheistic—religious system, as the records state. I quote W. F. Albright:[5] "Only extreme criticism can see any appreciable difference between the God of Moses in J E, and the God of Jeremiah, or between the God of Elijah and the God of Deutero-Isaiah . . . just as the religion of Jesus was substantially identical with that of St. Francis, and the faith of Paul was also the faith of Augustine. In other words, it is not really historicism that is at fault, but rather the philosophy of history which is too often associated with it. I am, of course, fully aware of all the conventional arguments . . . against early Israelite monotheism, but I consider all of them as invalid and some of them as quite absurd."

The dead hand of Hegel is relaxed. There is a growing tendency among scholars to accept the religious development of Israel as given in the Old Testament as a fundamentally correct picture. The basic historical accuracy of the Old Testament needs no defense.

II.

But merely to point out that current scholarship tends to admit that the Old Testament is, in every essential, a reliable historical document is not to mention one single sound reason why the minister should concern himself with it. To say "reliable history" is not enough. There are other reliable documents and reliable histories of the ancient world—but there is no reason why the minister must master them, unless he do so in pursuit of a scholarly hobby. Or, to put it conversely, the deterrent to Old Testament studies has never been, among conservative Christians, a deep-seated distrust of the records. Yet it is impossible to escape the feeling that Old Testament studies have reached among Christians a low level from which mere enthusiasm and popularization will not raise them. It needs searching of heart, repentance, fasting and prayer—an examination of the Old Testament in the light of our ministry.

[5] *Journ. Bib. Lit.*, 1940, p. 111.

There is, to be sure, the language barrier. Let us admit it: Hebrew (and Hebrew is the key to the Old Testament for all who would enter by the door) is not easy. Rather it stands like that cherub with flaming sword before the Old Testament Eden. Truly "strait is the gate and narrow the way, and few there be that find it." The experience of almost any seminary student, unless he be unusually gifted in languages, would bear this out. He toils like a galley-slave to gain what he barely gains, reading limpingly, crutching himself on lexicon and English Bible. Before his seminary days are over he has lost it all—and is quite brazenly unrepentant about it. Nor should it be denied that when specious logic and special pleading is done, one could get up quite a real debate whether it is wise for the average student to spend so much time on a study which rewards him so scantily.

Yet I must re-affirm *en passant* that Hebrew remains both the key to the Old Testament and its barred door. Thorough exegesis of the Old Testament is impossible without it. There is a widespread notion that exegesis is but the art of splitting words into their component elements in pursuit of etymologies upon which to base fine theological and homiletical niceties. If this be exegesis, the student will indeed gain little from his Hebrew that the English, the commentaries and lexicons and sound judgment could not give him,—although I should like to add that a traditional tough-minded Presbyterian is hardly he who, through lack of willingness to command the sources for himself, permits himself to lie at the mercy of every commentator who comments.

But this is not exegesis. Exegesis is not the discovery in the words of niceties the writer did *not* have in mind but the discovery of the idiom he *did* have in mind. Exegesis is the recapture of the Bible mind, the absorption of the Bible spirit. And there are not short cuts to this. It is not a matter that ends with word studies in the lexicons. It is a matter of hours of intensive grammatical study, hours of painstaking concern with very uninspiring things, hours of stumbling effort at accumulating a vocabulary, hours spent in the reading of the text in the original, bathing in the beauty and strength of its style. It is, indeed, no easy course to be pursued in a few easy lessons. But great is the reward that awaits him that perseveres. His understanding of and joy

in his Old Testament will be increased a hundredfold; he will begin to learn its tongue and to gain access to its mind. Happy is he who reads his Old Testament "with his feet on the fender."

But more than the language there is the temper of this hurried practical age, steeped in instrumentalism, impatient of the impractical. It needs no saying that to be a minister today is a very busy business: much more so than ever before. Religion's functions have expanded enormously in our generation, bringing into being many activities and imposing upon the preacher many duties before unknown. The average pastor is—sadly but truly—harassed by such a host of things (each good and even interesting in itself) that he but seldom can tell himself that he has nothing to do. His evenings are preempted; even his sacred forenoons are invaded. He has to fight for time to prepare his sermons properly.

The effect of this on what studious nature he has is to be expected. What study is permitted must be subordinated to the practical end: the sermon. Vagrant study, scholarly-hobby study, meditative study, is deleted—or engaged in with a heavy conscience. Worse, there is a tendency even among ministers themselves to regard such studies as positively undesirable, or at best dangerous: likely to make the parson too cloistered and impractical and to spoil his love of people.

Now most of the disciplines necessary to a scholarly comprehension of the Old Testament are technical, specialized—occult perhaps to the layman—and certainly beside that main point: preaching. Take the matter of Higher (or literary) Criticism. No pastor in his right mind would deny the usefulness of such a study. But the results are often trivial, often subjective; seldom can they be preached (nor should they be). With the Lower (or textual) Criticism it is quite the same. Every minister is prepared to concede the necessity of determining the correct reading of a given passage among variants. But he is inclined to regard that as a task for specialists. "You can't preach all that Greek and Hebrew," he tells himself. Historical Criticism, too, is of course necessary, but the problems it argues are often small, seldom affecting the homiletical problem in any way. And even

when it does deal with some vital question of Biblical accuracy it is likely to interest only mildly the preacher who is minded to accept the whole Bible anyhow. Even Archæology, which has made such a revolution in Old Testament studies, and which has an importance and a charm which is evident to all, remains a specialized science for specialized scholarship. A friend teaching in another seminary a course in Archæology continually met with the plaint from his students, "But we're only going to preach!"

But this is not to get to the bottom of it. We must assume that a confusion, an uncertainty, surrounds the Old Testament itself when viewed by the minister in the light of his mission. Not that there is any question of the trustworthiness, the inspiration of the Old Testament. That is affirmed: it is the Word. But it is again the practical question.

The task of the minister is obviously twofold: it has its visible and its spiritual sides. It is the performance of certain duties, the promotion of visible causes, the handling of real-life people; in short, the upbuilding of the visible church. It is also the preaching of the Word of God. In assuming it, the preacher advertises that he has such a Word: that he has heard the Voice (or has spoken to those who have), that he has felt the searing heat of the coal taken with tongs from off the altar, that he has heard the jarring tread of the Giant foot behind him.

Even the seminary student feels already the gravity of the situation. If he be serious-minded it may weigh upon him oppressively. In three short years he must gain proficiency in ever so many things: the Bible, church history and polity, theology, the art of preaching, religious education, church management—to name a few. He is quite taken apart by it all. But at the center of his concern remains *Something to Preach*. He turns naturally to those studies which promise to give him that: a grasp upon God and reality, with the consequent enrichment of the message. Of course he will seek this in the Bible: there perhaps most of all. But the Bible too is laid under the urgent question. It is judged by and used almost solely for its immediate homiletical and devotional value.

Here the Old Testament causes confusion—and receives neglect. For much of it has no homiletical or devotional value which is

immediately apparent. Much of it is dull. There are genealogies, a confusion of sacerdotal laws, the stories of individuals who were neither important nor exemplary. In some parts it is positively unedifying and must be taught with extreme care. Robust morals will be described which could not be urged from the pulpit today without offense. As a result much of the Old Testament is passed by, even by the preacher, in favor of more rewarding studies. Said one preacher when asked a question about a certain king of Israel, "I don't know, but if I ever need to I know about where to look it up." "After all," his attitude said, "I have no practical reason for knowing of that fellow."

I need not argue that this use of the Bible for its homiletical and devotional value—its practical value—alone is most short-sighted. That is evident. Our Church has suffered for its neglect of sound scholarship, of Biblical knowledge. As for the Old Testament, the use made of it is sharply restricted. With too many pastors it is confined to homilies from favorite passages (usually the Psalms and Isaiah), and mid-week, popular character studies of Old Testament heroes (which too often bear small relation to reality, those heroes having been made fearsomely like model Presbyterian elders). The rest is ignored; from year to year it is not even read. It is called the Word of God; it is defended—but it is not known very well. Then, too often, the isolated parts which are used, taken out of context and hung as it were in mid air—due to the preacher's ignorance of the Bible as a whole and the disciplines necessary to the understanding of the Bible as a whole—are likely to be misunderstood and turned to all kinds of uses. Or, worse, the preacher, not comprehending the Old Testament as a whole (whether because of the lack of study or misguided study), yet clinging to its worth, begins to see it as a theological jig-saw: a riddle more intricate than Hebrew ever was, written expressly to titillate the intellect of the initiated. This is too often called Bible teaching. Yet the Bible it is not.

Such is the result of a lost Bible, and bitterly we pay for it. Today as never before the teaching preacher is needed. The educational level of our people has risen sharply; it is an age of literacy, semi-literacy and pseudo-literacy of all kinds. At the same time spiritual education—the knowledge of the Bible—has

reached a low ebb: an ebb with which the Sunday School alone cannot cope. The Presbyterian tradition of a soundly indoctrinated laity is all but lost. In such a time the preacher must more than ever be a shepherd to his people: in pulpit, in study group, in private. They are deep waters for wading, these.

Let the minister therefore not forget to keep up his scholarly hobbies. The Church has need of the intellectual talents of her servants. By this I do not imply that learning is all-important. Learning is not even half. But much intellectual sloth has hidden behind the spiritual nature of the calling which is ours. After all, is not a ministry ignorant of its Bible, and the disciplines leading to a deeper understanding of the Bible, unspiritual?

III.

I think our need now is to view the Old Testament, and grasp its significance again, as the inspired Word of God. That would seem to be a very safe thing to say here. But it is not enough to gain agreement that the Bible is good history; not enough to deplore—even with your applause—the current shallowness in Old Testament studies. The real problem is not here. The real problem is: is the Old Testament an inspired Word or not? Only the fact that our people and our ministers are not convinced of it—that it is part of their necessary spiritual equipment—could account for so great neglect.

At first blush, this doctrine has never been lost sight of, but rather has been affirmed constantly here among us. To be sure, neither our fathers nor ourselves have attempted to define it too rigidly. We say of the Old Testament, in common with the New, that it is God's inspired revelation. Sometimes we call it the inerrant Word, the infallible rule. But we have never, as a Church, committed ourselves to a particular theory of inspiration. Nor will I have the temerity to try to explain that Word of God which was spoken through the Bible writers. Nor yet will I try to discuss, as one who knows, the inspired state. Certainly it is, psychologically, no simple matter, but is as diverse as the various persons who have experienced it. We can only say that two elements are present: a Divine and a human; a Revelation

of God bursting in, and the eye wherewith to see it, the tongue wherewith to express it.

A revelation of God we have all, to some extent, experienced. Nowhere can we look—in the "starry heavens above," in the moral law within, in the world around us in its beauty, in the people who touch us daily, in the life that is set before us—but that we see Him, if, and in the proportion that, we have eyes to do so. We do not plumb the Mystery, of course. Walt Whitman has well said, "I see and behold God everywhere, yet I understand God not in the least." But God hovers over our world. His Being is forced upon the attention of all who live. It is His nature to "stand at the door and knock"; it is His nature while concealing to reveal. No man, however brutish, but has had some inkling of this revelation.

At times, however, this revelation, ever present, breaks in on a man with a very bright light, illuminating all that had been shrouded in darkness. Then it is that he feels that chill, that eye-filling ecstacy, as the Giant tread grows ever louder; the wind "blowing where it listeth" clears and refreshes; the still small voice, trumpet loud, is heard. In short, the being and power of God has so taken possession of the human consciousness that all else is excluded. The subject is obsessed with God, swallowed up in God. At the same time, new vistas, new understanding, new convictions, are gained. The oft-seen is now comprehended; the memorized and repeated is *known*. The living Word, the presence of God's Spirit in the mind of the writer, has fitted him to receive and interpret revelation.

Psychologically, this phenomenon is not completely strange to us although we do not experience it to the full. We all know, to an extent, that inner preparation, that open vision, that God-consciousness, which enables us having eyes to see. We have all had moments—in crisis, in joy, at our devotions—or for no reason—when the Eternal drew near to us, obscuring all else, speaking to us words which could not be put into words. Sadly, most of us experience this only mildly and respectably. If we ask why our religious illumination has not paralleled the inspiration of the Bible, it may only be answered that God's Spirit has not so claimed

us, nor have we been ready to be so claimed, but the psychological basis is present and known to us all.

Believing in this inspiration, we are now ready to affirm that the Bible—the Old Testament—is the Word of God in all its parts. I do not mean to assert, as some have appeared to do, that the Bible, being all of it the Word of God, is all of equal value. Certainly it is not all of equal value practically. We admit that by the very fact that we use certain parts and ignore others. If we had to choose between the loss of Psalm 23 or Isaiah 53—and I Chronicles 1—there would be no hesitation.

Nor will the evidences of human shortcoming in the Old Testament offend us. The Word of God is the living Word, seizing and filling the mind. But it does not violate the human personality. The Word speaks within, but the words are squeezed, as it were, through the shape of the personality. God's Spirit storms the human consciousness, takes possession of it, fills it. In a burst of light, the revelation which the blind eyes miss is seen. God, His nature, the world, life, are understood intuitively. God's will is stated categorically. The Word, the last and final Word, is spoken. But man cannot express it. It is too vast. There are no words, no thought-forms, for it. So the Word is put into words, subject to a variety of human limitations: the inadequacies of speech, the limitations of concepts, the mental and spiritual horizons of the writer (which reflect to some degree those of the age).

Above all, the Word is not to be thought of as a dialogue in Hebrew, Greek or English wherein God clearly dictated certain propositions. It is rather the overpowering sense of God's presence and claims, beyond words, in the soul. The subject expresses such of it, and in such ways, as his spiritual nature is capable of expressing. Not that the Word is ever lost or obscured by the medium. Expressed in human thought-forms, and with the character of him who spoke stamped upon it, it is. But obscured or lost, hardly. Rather, such is its very nature that it enlightens him who expresses it and teaches him truth of which he had never before been aware. Could it do otherwise? Can the sun rise and night remain?

So we use the words "inspired Word," "infallible rule"—

yet often in such a way that their great truth becomes an untruth. The Bible is a Light; but such is its nature that to walk in that light we must bring the light with us. It is a mass of combustible material capable of giving great light, but it demands that we bring at least a match. In other words, we must not ask of the Bible what it does not pretend to give. We must avoid quibbles which would couple our great question with smaller questions and seek by confusing to deny.

Sometimes we focus our attention on the written records themselves and bind the whole doctrine of inspiration to certain traditions of authorship: traditions which in some cases have, through long familiarity, become fixed dogmas. I do not now wish to debate any particular critical issue. But it is obvious that if the whole Bible is tied to such an issue, and the issue be settled adversely, the Bible is lost. Yet, obviously, this does not settle the question of inspiration. The Bible is the Word of God—so surely so that its inspiration is raised far beyond questions of human authorship.

Or we might center our attention on the narrative portions of the Bible and treat them as if they were designed to give us no more than detailed information concerning ancient history. But he who reads the Bible soon understands that the Bible was not written to give us ancient history. The Bible story from Abraham to the Exodus must cover 500 years. In this period Egypt had known the Hyksos invasion; the great Eighteenth Dynasty had risen and fallen; the monotheistic revolution of Ikhnaten had come and gone. The fathers of the Israelite people had lived through these times. But the Old Testament tells only of a few men and their doings and does not so much as name one of the Pharaohs, not even the one who oppressed them, with the result that we are unable to date Exodus without an uncertainty of more than a century. Seek history of the Old Testament and you will get it, but of a sort which leaves curiosity unsatisfied on so many points. It says "I did not come merely to give you history."

Further we should not treat the Bible as if it were merely a rule book of ethics and conduct, or a book designed merely to give us certain information about God. At first blush this will sound

surprising. Do we not get our rules and codes of morals from the Bible: from the Ten Commandments, from the prophets, from Christ? Do we not get all the knowledge of God which we possess from the Bible? Does it not inform us of God? Yes, of course it does. All we know of ethics and of the nature of God, all our theology, has come directly or indirectly from the Bible.

Yet the Bible is plainly not primarily designed to give us rules of moral conduct. Surely if such had been the case much could have been dispensed with, and greater care would have been taken in selecting examples. For the Bible notably does not paint characters in sharp blacks and whites as a primer of morals would do. On the contrary, many of its central characters appear before us soiled with all kinds of uncommendable behavior, so much so that they are not—and are not intended to be—examples for us to follow. Think of Jacob and his life so built upon duplicity; or of David, sweet singer of Israel, who did not stop at adultery and murder. Even when we turn to the Gospels we find something other than a mere moral rule-book. For not even the teachings of Jesus answer in plain words all our questions of conduct from the Christian attitude toward war to the smallest problems of the petty moralities of the day. We soon see that the Gospels are not written to give us a set of rules for everyday life but to sound a call to more than everyday life. That call is on every page: "Come, follow me . . . and thou shalt have treasure in heaven."

We must ask of the Bible to do for us only what it is designed to do: by that must we judge its inspiration. And what is the Bible designed to do? To reveal God to us! But it does not do so merely by informing us on historical, scientific, ethical and theological questions. If we seek such information, we get all kinds of replies. What it tells us of history and science, it tells us over its shoulder while its face is elsewhere. Its revelation of God does not consist in this.

In what way, then, does the Bible reveal God to us? Let us point out, first, that the Bible is the record of the revelation of God—but to men and to a nation whose whole life and world was focused on God. There is a God-centered quality about the

Old Testament—about the Bible—which is to be seen on every page. The focus of every incident is God. History is told, but not for history's sake; it is the purpose of God in it that is important. Moral laws are given, but not merely as social expedients; they are God's command. Sacerdotal regulations are given, not because they are in themselves meritorious or important, but because they minister to the God-organized society. Dull genealogies are listed, not for their antiquarian interest, but because they are the history of the people of God.

Everywhere the focus is God. The unifying factor in the various parts of the Old Testaament is this God-focus which is everywhere apparent—and this even where ethics is robust and theology anthropomorphic. The Old Testament is a door upon God. Its words are not written to give us information about God—though, paradoxically, they do just that in a sense. Its words rather point us to a new world where God is focus and center; they point us to the kingdom of God. In this world God is all in all; His will is above all things and to be obeyed, however interpreted.

How then shall we find for ourselves this revelation of God, this inspired Word, this infallible rule? Obviously by more than letter-worship alone; obviously by drawing near to the Bible mind. We will not find the revelation of God in the Bible merely by perusing its words for infallible rules and inerrant information so plainly put that the blindest could not err. He who treats the Bible as a scholarly or dogmatic discipline, giving information about God and history, will find all of that but will hardly find a revelation of God whose will *is* history. To look to the words of the text only, and to ignore all else, is to lose the Word. The Pharisees knew and revered the Scriptures as few ever have, but in their letter-worship they missed all that mattered. Modern scholarship usually knows its Bible better than the clergy but, seeking no Word behind the words, finds none. We know that to share the inspiration of great poetry or music we must bring some of that spirit with us, yet we approach the Bible as if it could give us God's Word mechanically, in spite of our spiritual blindness.

"The moon shines in my body but my blind eye cannot see it,
The moon is within me and so is the sun.
The unstruck drum of eternity is sounded within me, but my deaf ear cannot hear it."

"Having eyes they see not, and having ears they hear not."

We must have not only the letter but the spirit, not only the words but the Word. To have the spirit is to have the God-centered mind. We must stand in the Old Testament viewpoint, steep ourselves in it, learn its idiom, gain its mind and be filled with it, gaze where each word gazes, move in its world. Then having, by the presence of God's Spirit in our heart, gained the Bible mind, we are prepared in the light of that to interpret the words and find the Infallible Rule.

Here it is that Old Testament and New Testament studies have their place. God's Spirit is the all-important thing. But we should make use of all the helps which enable us to understand the Bible and arrive at its mind and idiom. I urge the importance of a mastery of the historical background of the Bible and an understanding of the manner in which its doctrines and institutions developed against that background. I should like also to reaffirm and submit: Hebrew is the key to the Old Testament for those who would enter by the door: not to enable us to split words and shape three-point homilies based on clever etymological studies, but to introduce us to the Old Testament mind and idiom as no study in the English alone can do.

All these things our people cannot do for themselves. It is the duty of the minister to fit himself to be their teacher and guide into that Life which is of all life the center, which is seen—by those having eyes—shining as "a lamp to the feet and a light to the path" just behind every page of the Bible.

IV.

So, then, our duty is clear. It is time we returned to a more profound study of the Old Testament word—of the Bible Word. We must eat the living bread and drink the living water. We, the practical, busy generation, must now learn what is ultimately practical: a knowledge of God and His Word.

This is what men want of us: to hear the Word of God. The questions they ask are legion; they range the gamut of moral inquiry from the problem of evil in nature and man to the problem of Sunday movies. But in all their questions one demand is echoed: *Tell us of God; proclaim His way and will to us. Keep the hope of His victory alive in us!*

And without the Word of God we cannot do this. If we have not something of that Word we have nothing. Human opinions on every question in every field they hear in plenty, and by men more qualified to express them than we. And if all we have is mere dogma, emotional power, push, the activities of our organization,—it is nothing. Even if we add to it a kindly heart and faithful service, it is yet not enough. All these are fit vehicles of the Word, but no surrogate for it. Too often they are but little words that babble and attitudinize where no Word is spoken. Indeed all our activism is scarcely justified without this Word. Can we say: "We have no categorical Word of God—but we do have a host of activities you would enjoy?" What of God? Where is the deliverance of mankind? That is the real question. To answer it is our one *raison d'être*. We dare not shirk it.

And how shall we answer it? We shall answer it not at all till God Himself stands before the inner eye: His nature revealed to us beyond need of proof, His will stated categorically. Now God is to be sought and seen in many places: in Nature, in literature, in art and music, in human intercourse, in good deeds, in the deepening experiences of the life we live. Let the preacher take time to frequent each or many of these. In the midst of them, one day, he will see. But most of all we feel God is to be seen and known in the Bible. It is a record of religious experience and the fount of it. It is the record of that Revelation: that great burst of light wherein God progressively and increasingly dawned upon the human consciousness. It also points us to that Revelation.

We should study it more, of course. Not a hurried text-grabbing as the week wears away; a study always dividing itself into three homiletical parts. Not a few words read in a sleepy hurry with a mumbled prayer; a sort of a token of recognition of the obligation to piety. But we must learn to soak in it, loaf in it,

be vagrant in it; learn its tongue, seek its mind, look where it looks—to God. Then, with the Word in our hearts, we are prepared to see God in the words—and to find there an infallible rule for ourselves and our people.

We need to go away to the desert more, we busy people. Let us let the business of the busy church go, if need be. At least, let us not hold so to our organization and its progress that we do not have time to tarry in that Other World of the Spirit—with God. But we are afraid a duty will go untended, an activity will languish, a member feel neglected . . . We sing "let goods and kindred go . . . ," but the goods and kindred of our church organization we will not let go—for the quiet hours in the desert we need. This Martha church, full of all good works, careful and troubled about many things, must now learn the better part. Christ's world is a topsy-turvy, upside-down world. The first are last, the humble are exalted, the weak are strong . . . and the impractical is often the practical. Truly, we are careful and troubled about many good and worthy causes, but without this practical, impractical—poor and busy and futile is our ministry indeed.

We must gain the Old Testament mind, the Bible mind, the God-focused mind. In gaining it our preaching will gain that prophetic note which we desire so much, of which we know so little. For the Old Testament mind is essentially prophetic.

The discussion of prophecy in the Old Testament needs clarification in the minds of many Christians. By prophecy I do not refer merely to various predictions, nor to the Messianic prophecies as the term is usually understood, the study of which too often degenerates into the selection of certain predictions of redemption and the studying of them in isolated form. By this method Old Testament study is likely to become a game—and a very artificial one—of finding allusions to and types of Christ in unlikely places. The true depth and meaning of prophecy is missed.

I mean to say that the Old Testament mind itself—this God-focused quality (and that is to say the whole Old Testament, for it is on very page)—the Old Testament mind, I say, is itself essentially prophetic, essentially Messianic. In fact, if you insist, all history is a prophecy of events: a foreshadowing of the future.

That is to say that events interplay, bear their fruit and tend somewhere. But, sadly, (or is it?), in too complex a manner for prediction. The prophet, as we use the term popularly, is he who can in the events of the present read the "shape of things to come."

The Old Testament mind was prophetic in a somewhat different sense. Fixed on God and assured that His nature was almighty and faithful, it had the intuitive confidence: "God is such that the end cannot fail to be thus and so." The basis of its prophecy was the nature of God in the light of which certain results were inevitable. Nor was this only a subjective confidence. Nothing is clearer than that the Old Testament mind—fixed on God, obsessed with God, seeing God everywhere—was fitted to see ever more and more of God: was fitted to overleap time and to make intuitive predictions which because of the true conception of God from which these predictions sprang could hardly fail to come to pass.

This is not the place for a dissertation on Old Testament theology. But the whole of the Old Testament may be viewed as a prophecy of redemption ever developing from a basically static, yet ever broadening, revelation of the nature of God. We may say that certain elements in the idea of God were present from the beginning—only not seen in their fullest significance. The Old Testament mind, fixed on God, saw ever more and more. As history was played off against the idea of God, the basic elements in it gained an ever broader application and pointed to an even greater God and an even greater Redemption. One might almost state this basic element thus: "I, Jahweh, am one God: Almighty, Just and Merciful. I will redeem and establish my people."

This confidence was always there: a prophecy of redemption. But in the course of history it received considerable broadening. It is a well-known fact that, while the hope of redemption and peace with God is as old as mortal conscience, and while faith is ever sure of its fruition, the hope constantly attaches itself with foreshortened perspective to this or that in time. Thus the Old Testament hope of Messiah and redemption had to be broken from the notion of a temporal establishment in peace earned by cultic perfection; it had to be broken from a purely national hope in a God who cared particularly for one nation; it had to be

broken from its attachment to royal David and his continuing line on the throne in Jerusalem. It was by a long process of such adaptation that the old hope of redemption was expressed as a deliverance not by might but by suffering and pain, by one "despised and rejected of men." And yet, clinging to foreshortened perspective, it continued to attach itself to this individual and that from Zerubbabel through Judas of Galliee to John of Gishala and Bar Kokhba.

And here, at last, is the most important thing the Old Testament has for us. The Old Testament mind is fixed on God and by that fact ahead to redemption. As we gain it we gain a God-focused mind which is prophetic, which is eschatological, which is filled with hope. The Old Testament view ahead was fulfilled in Christ. In Him is God and His redemption revealed. Christ is the end of revelation. But Christ is also the beginning. The Christian mind of today does not simply look back to Christ as *fait accompli;* the Christian mind is now to be focused on God in Christ and in that fact ahead to the larger fruition. "Thy kingdom come . . . ." For God is such that it must be so: that is our confidence.

With this mind we are in line with the Bible heritage. Preaching is Bible preaching not because it puts Bibles in pulpits, reads from them, takes texts and divides them, but because it has the Bible viewpoint: the God-focused mind. Preaching is prophetic not because it quotes prophet words and agrees with them, or because it says the unusual loudly, or because in its zeal it is willing to be burned for its belief, (do not the publicans and sinners, the dervishes and Nazis the same?), but because, filled with a vision of God and His nature and having faith, it awaits the future and the fruition of God's will with confidence.

And men are now yearning for, and strangely prepared to receive, this hope which only the Bible mind can speak. The Old Testament revelation ended in Christ in a time very like the present. The world had experienced a period of intense mental activity. The genius of Greece had for some centuries expressed itself in all sorts of artistic, literary, philosophic and scientific achievements. There was no area of thought which the mind of man feared to plumb. At the same time the unifying force first

of Persia, then of Alexander's empire, and finally of Rome had welded almost the whole world into a political whole, which through the spread of Hellenism had become a cultural whole as well: just as today all parts of the world are dominated more or less by a common West European-American culture. Then culture, having had this burst of activity, had come to stalemate.

Religion, too, was stalemate. The pagan faiths had been riddled by the new thought; substitute faiths with all sorts of new and mysterious little gods had sprung up. In Israel, religion had run its course. First an established national cult, it had known a reform comparable to the Protestant Reformation under the lash of Amos, Micah, Isaiah and Jeremiah. Then progressively the fruits of the prophet reform, and indeed the entire spiritual heritage of the people, of ethics and theology and law, had been codified, solidified, and fixed upon the soul of the people in the form of an ever-expanding body of petty rules grievous to be borne.

Yet hope for redemption persisted, even as today, in spite of disappointments, and in all sorts of forms. The hope for the earthly kingdom and Messiah persisted, but ever and again dashed. Increasingly large numbers were skeptical about it. Just as today the enthusiasm which would "win the world for Christ in this generation" persists but evokes increasing lack of confidence in its speedy fruition. The law was kept and good works coveted as though peace with God and redemption depended on that. Just as our age, too, has thought to usher in the age of gold by reforms, good works and ethical idealism, a "works righteousness" on a broader scale than theirs, to be sure, but quite as futile to redeem mankind. They made a scholarly pursuit of religion, devoting their lives to conning the law while religion became ever emptier. And we today have developed a vast scholarly discipline surrounding the Bible and religion which, for all its uses—nay, its necessity—seems, while ever casting clearer light on the Bible, to know less of that redemption with which the Bible is chiefly concerned. They secularized religion: the Hellenists among them, to keep it alive and make it palatable to the great Graeco-Roman world—even as you and I have secularized it. They gained for it no life, but death. And ever they dreamed their millennial dreams —some of them—and would withdraw from the world and reality

to find the God who so obviously was not in the world of practical affairs. Then and now the question remains: "How long, Oh Lord, how long? When is the redemption of mankind and how does it come?"

In that world of long ago was spoken a voice, "the voice of one crying in the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our God . . . there cometh one after me who is preferred before me, the latchet of whose shoes I am not worthy to stoop down and unloose . . . ." This, I say, is our voice today. I do not think of strange millennial predictions filled with magic which ever see ghostly figures moving against lurid backgrounds and which know all too well the times and seasons, but simply of the confidence that God is Eternal and Almighty, that His will will be done, His kingdom will come.

This is prophecy: this is faith. By faith are we and our preaching saved. Let us pray for that faith. It is also the Bible mind. Let us devote ourselves to that Bible, hoping, as we study its words, to hear the Voice calling us by name, so that we may reply, "Speak, Lord, thy servant heareth." The Bible lies before us with its rich spiritual repast. "Now a certain man made a great supper and bade many. And he sent his servants at supper time to say to them that were bidden, 'Come, for all things are now ready.' "

THE SOVEREIGNTY OF GOD.

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Imagine responding one morning to a knock on your study door and opening it to discover that a Martian visitor has called for a brief interview. He accepts the easy chair you offer him and comes immediately to the point. "I should like to know," he asks, "what is the cardinal principle of your theology in the Reformed Churches." Nonplussed for a moment, your equipoise is

restored as a merciful memory exhumes a remark you once heard in the theology classroom, and you reply confidently, "The Sovereignty of God." "That is interesting," says your visitor, "and I should like very much to hear your Presbyterian ministers as they preach on this great theme. Perhaps you can give me some guidance as to where I might go for this purpose." "That will be a pleasure," you respond. "Here is a list of all our churches and of the ministers who serve them. You will be welcome at any of their services. I would insist upon your worshipping with us before you go elsewhere, but it happens that I am not planning to touch on the question of divine sovereignty this Sunday." And so with your latest copy of the Minutes of the General Assembly under his arm your visitor expresses his thanks and takes his leave.

Some months later there comes another knock on your door, and you are surprised to find that your friend has come back. "Excuse me for interrupting again," he says, "but did I understand you to tell me that the sovereignty of God is the distinctive doctrine, the cardinal principle, of the Presbyterian Church in the United States?" "Why certainly," you answer. "That's strange," he replies. "For six months I have been visiting churches listed in this book"—and he holds up your copy of the Minutes, now well-thumbed—"but I have not yet heard a sermon on the sovereignty of God. I have heard many promotional sermons emphasizing the Christian's capacity for the tasks enjoined, I have heard evangelistic sermons predicated on the ability to turn from sin, and others stressing responsibility for world conditions and the ability to mend them—if you should ask me, sir, I should say that the cardinal principle of the Presbyterian Church in the United States is the freedom of man."

"Just wait a minute," you rejoin, as you walk over to your shelf, draw out a little black book, blow off the dust, thumb for a moment through its yellowing pages and then triumphantly present to him the Confession of Faith. He studies it for a moment. "Yes, here it is," he replies. "But in my judgment, sir, if I may be permitted to say so, the convictions which are vital, the doctrines which are real, are the truths your prophets herald from the pulpit, the counsel your pastors whisper at the bedside of the

sick and dying. I care nothing for a doctrine which reposes cadaverously in your Confession, however beautifully embalmed or perfect its state of preservation. I am interested, not in the dead, but in the living." And with that he departs.

As you sit there musing on his words, you are compelled to acknowledge that he has spoken the truth. We do not preach the sovereignty of God, and we do not preach it because for us the doctrine has lost its reality. We could not say with Jonathan Edwards: "The doctrines of God's absolute sovereignty, and free grace, in showing mercy to whom he would show mercy; and man's absolute dependence on the operations of God's Holy Spirit, have very often appeared to me as sweet and glorious doctrines . . . These doctrines have been much my delight."[1] Something has happened, as far as we are concerned, to drain this doctrine of its rich red blood, and so we leave it buried in the Confession.

The question, therefore, poses itself, Why has it lost its reality? To anyone at all familiar with our way of thinking, two answers will immediately occur. In the first place, we have come to conceive of the sovereignty of God in terms of an abstract system of deterministic philosophy, imposed upon us by tradition and accepted by us, if at all, as a strange, forbidding, intellectual structure, within which our heart finds no home. It presents itself to us as a cold, austere doctrine which has no word for hungry hearts and flagging wills. In the second place, it has lost its reality because we have the feeling that it makes God a despot and man an automaton and thus stands over in opposition to our conception of God as both righteous and loving and to our conviction that man is at least in some sense free.

But surely we should not acquiesce in our present practice of honoring this doctrine in the Confession and ignoring it in the pulpit. Perhaps it may be revitalized so as to bring to us some of the balm and the iron it brought to men of old.

How, then, shall we make real the idea of sovereignty?

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[1]Jonathan Edwards, *Works,* Vol. I, p. 37.

I. The Real Meaning of God's Sovereignty.

First of all, if we would revitalize this great truth, we must get back to its basic meaning. That is to say, we must ask what is the meaning of the idea as it is set forth in the Scripture. What was the content of the conviction as it made itself real in the experience of Israel and of the early Christians?

Interestingly enough, the term "sovereign" is not itself a Scriptural term. Nor is the doctrine of sovereignty systematically developed in any book or chapter of the Bible. Like other essential truths which are not given precise theological formulation in Scripture, the fact of the sovereignty of God is nevertheless embedded in the pages both of the Old and of the New Testaments, where, in the language of the people, it spoke its message to men of old and utters still its compelling word.

That word can be summarized in the twofold statement that we are saved by the unmerited grace of God and that God is in control of His world. The truth of salvation through unmerited grace is the very quintessence of the gospel. It means that God takes the initiative in restoring fallen man to fellowship with Himself—"But God commendeth His own love toward us in that, while we were yet sinners, Christ died for us."[2] It means that God is independent in His self-sacrifice for man, constrained by no external duress, moved by no sense of obligation and driven by no inner compulsion save that of His ineffable love toward man. "For by grace have ye been saved through faith; and that not of yourselves, it is the gift of God."[3] It means, as portrayed by Jesus himself in the graphic parable of the Pharisee and the Publican, that God justifies the sinner by an act of faith, which on its upper side is absolute trust in God and on its under side abject confession of unworthiness. "But the publican . . . smote his breast, saying, God, be thou merciful to me a sinner."[4] This free, untrammelled, gracious act of restoration on the part of God is His sovereignty as manifested in the process of salvation.

The second aspect of the sovereignty of God as the Bible sets

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[2]Romans 5:8.
[3]Ephesians 2:8.
[4]Luke 18:13.

it forth is the fact of His providential control of the world. From Genesis to Revelation this monumental truth is proclaimed. It lives in the song of the poet, it echoes in the cry of the prophet, it exults in the hymns of the persecuted. After passing safely through the Red Sea, Moses and the children of Israel break forth into singing: "Jehovah is my strength and song, And he is become my salvation . . . Jehovah shall reign for ever and ever."[5] Then the psalmist takes up the refrain: "Ascribe ye strength unto God: His excellency is over Israel, And his strength is in the skies."[6] And finally John on the Isle of Patmos hears as it were the voice of a great multitude saying, "Hallelujah: for the Lord our God, the Almighty, reigneth."[7] This providential control of the world means that God has His purposes in the world both for society and for the individual, and that, come what may, oppose them who will, their fulfillment is guaranteed by His own unconquerable power. Under the ægis of this tremendous conviction men pressed forward strong in the assurance that "to them that love God all things work together for good;"[8] they "lived, felt dawn, saw sunset's glow" serene in the confidence which only such a faith can inspire.

Such was the meaning of God's sovereignty in the Scripture,—His free, unmerited grace, and His control of the world, benign and invincible. Now it is obvious that there is a genuine distinction between sovereignty in this sense and sovereignty conceived as a system of absolute decrees which crush out the last remnant of human freedom, that is to say, sovereignty in the sense we have come to use the term. The first is the fact of sovereignty in its two-fold aspect; the second is an inference from that fact. The question, therefore, arises: did the Bible draw that inference? To answer the question in any detail would be a matter not of one lecture but of a series, and, therefore, even at the risk of appearing dogmatic, we must content ourselves with a general statement.

Briefly, then, it can be said that the Scripture does not set forth a deterministic system of divine decrees such as contradicts the fact of human freedom. To be sure, there are many state-

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[5]Exodus 15:2, 18.
[6]Psalm 68:34.
[7]Revelation 19:6.
[8]Romans 8:28.

ments of a deterministic tendency in Scripture, statements which taken by themselves provide a veritable arsenal of proof-texts to one who wishes to document a theory of absolute determinism. But there is also another storehouse of Scriptural statements for the theologian who desires to defend the thesis that man, at least in the significant decisions of life, is capable of making a genuine choice. As Robert L. Dabney remarks: "It may be well added, that when you approach revealed theology, you find the Scriptures, (which so frequently assert God's decree and providence), assert and imply, with equal frequency, man's free-agency."[9]

As an illustration of this in the teaching of Jesus we can instance two remarks of His in the fifth chapter of John. In the twenty-first verse He says: "For as the Father raiseth the dead and giveth them life, even so the Son also giveth life to whom he will."[10] Here Jesus seems to attribute to Himself the power arbitrarily to determine whom He will save, irrespective of any real choice on the part of the individual. But it is significant that three sentences below He says: "Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life,"[11] apparently implying a universal offer of salvation which may be accepted by those who so elect. Professor James Moffatt has well summed up what Jesus did teach about the grace of God: "From an examination of the Gospels we carry forward two conclusions about the mission and spirit of Jesus in what one writer called 'the days of his flesh': that the saving initiative is with God, and that no man must think of facing God on the basis of conscious merit."[12] Jesus affirms the sovereignty of God, but not a sovereignty that must be interpreted as destructive of human freedom.

The same seems to be the position of Paul. For example, in Philippians 2:12 he says: "Work out your own salvation with fear and trembling;" but adds in the next verse, "for it is God who worketh in you both to will and to work, for his good pleasure." However we may exegete the word salvation in this quotation, the fact remains that Paul is here grasping both horns of

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[9]Robert L. Dabney, *Theology,* p. 121.
[10]John 5:21.
[11]*Ibid.,* 5:24.
[12]James Moffatt, *Grace in the New Testament,* p. 94.

what may seem to be a dilemma, asserting both the sovereignty of God and the freedom of man and implying that neither abolishes the other. The closest approach to an interpretation of sovereignty in terms of decrees that preclude all freedom is to be found in the famous argument of Paul in the ninth, tenth and eleventh chapters of Romans, where he wrestles with the problem presented by the fact that the Jews, the elect nation of God, have rejected Christ. In chapters 9:1-29 and 11 he comes very close to teaching a doctrine of election which would eliminate any freedom of choice: "So then he hath mercy on whom he will, and whom he will he hardeneth."[13] But in chapters 9:30 to 10:31 he points out that the Jews are excluded from the benefits of Christ by their deliberate rejection of the gospel, an act for which they must bear full responsibility and in which they were presumably free. "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? even as it is written, How beautiful are the feet of them that bring glad tidings of good things! But they did not all harken to the glad tidings."[14] Nor can we forget other places in Paul, which we do not here have space to quote, in which the reality of human choice seems to be given full recognition.

Our conclusion, then, must be that the Scripture cannot be cited as unvarying and definitive evidence for a system of rigid determinism. The implications it draws from its doctrine of the sovereignty of God are not entirely unambiguous, but it seems to be certain that they are not to be construed as eliminating human choice. The Bible affirms the sovereignty of God not as a denial of human freedom, not as an abstract system of divine decrees, but as the twin facts of free unmerited grace and God's providential rule of His world.

It was sovereignty in this sense that was real to Martin Luther, that lay at the basis of Calvin's system, that spurred the Pilgrims and nerved the Covenanters. And when it is rediscovered in this basic, Scriptural meaning, it can and must become real for us.

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[13]Romans 9:18.
[14]*Ibid.*, 10:13-16.

Let us, then, preach the sovereignty of God. Let us preach it, first of all, as God's unmerited grace in man's salvation. Seen in this light, His sovereignty becomes an alluring invitation. Surely we shall look far before we can discover a preachment more appealing to the sin-sick soul than the gospel of the gracious forgiveness of God in Jesus Christ. And this dark day of social disillusionment is calculated to stab men deeply with a sense of sin and thus cultivate their hearts for the seed of the gospel. Gone are the days when the principle of evolution reigned as the regulative concept for the interpretation of history and undergirded a buoyant faith in the inevitability of human progress. As Reinhold Niebuhr points out, in chastened mood, we are no longer certain that we are moving onward and upward forever. Gone are the days of our facile optimism as a nation when we prated glibly of our manifest destiny. And gone, I believe, are the days when Harry Elmer Barnes could flippantly dismiss sin as an anachronism and consign it to the museum with other relics of the pre-psychological era. As the heavy pall of our social failure settles down upon us, we shall increasingly realize that society's sins are our sins, and we shall long for a gospel. Now, then, is the accepted time for an evangelism which proclaims a God who sovereignly stoops to offer the hand of forgiveness to the helpless and undeserving sinner. Let us preach His sovereignty in our salvation, then, as a gracious invitation.

But let us preach it likewise as a timely warning. For however sin-conscious we become, we are always prey to that arch and perennial heresy that works will save us. Whether it take the form of legalistic Judaism, of medieval sacramentalism, or of modern activism, there is the Pharisee in every man's breast which leads him to beguile himself with the fond delusion that he can build a Babel tower out of the brick and mortar of his own good deeds and storm the very bastions of heaven. Our gracious invitation to the sinner, then, must be likewise a solemn warning to the Pharisee.

Here, then, is a conviction pregnant with hope for the sin-sick soul, august with admonition to the unrepentant and thus throbbing with reality for all men. Here is a word we can preach

from the pulpit: "For by grace have ye been saved through faith."[15] Here is a truth we can sing from the pews:

"Not the labors of my hands
Can fulfill Thy law's demands;
Could my zeal no respite know,
Could my tears forever flow,
All for sin could not atone,
Thou must save, and Thou alone."[16]

But, then, we can preach the sovereignty of God not only in the sense of His unmerited grace, but also in the sense of His providential control of the world. How shall we live in this ominous day in which our lot is cast except as we are buoyed by the faith that our times are in God's hands, sustained by the conviction that He rules supreme and assured that in His time and way He will bring His purposes to fruition? We lift up our eyes and see our friends in Britain and Germany blown from their beds or sleeping like rats in the subway! We see Christianity driven to the concentration camp in Europe, dragged before pagan shrines in Asia, and nailed to the cross of a crass indifference in America! We see love bow to force, we witness the mockery of the plighted word, we watch elemental moral principles bartered for a casual relativism that knows no right and owns no wrong! How can we look at it all and not lapse into impotent despair, or lose the last remnant of our sanity, unless we can look beyond it and above it to a God who is sovereign? Let us then proclaim the sovereignty of a God who rules supreme in His world, and rules alone.

"This is my Father's world,
O let me ne'er forget
That though the wrong seems oft so strong,
God is the Ruler yet."[17]

II. The Relation of Sovereignty and Freedom.

We have been asking, How can we make the doctrine of divine sovereignty a reality? And we have answered, By getting back to

[15]Ephesians 2:8.
[16]Augustus Toplady.
[17]Maltbie D. Babcock.

its original, Scriptural meaning as the free grace and the overruling providence of God. But there is also a second way in which we may relate the doctrine to our vital experience, a way which has already been intimated in our discussion of the distinction between the Biblical conception and the view which identifies the idea of sovereignty with a system of unrelenting theological determinism. We may attempt to show how it is possible for God to be sovereign, as the Scripture pictures Him, without destroying the reality of genuine human choice. Until this is done we cannot proclaim Him as supreme in man's salvation and in providence without being haunted by the disquieting suspicion that in so doing we are contradicting the very freedom to which we make appeal in our preaching.

This suspicion for us in the Reformed Churches roots in a very definite historical background. It is a legacy from Calvin's own theology, in which the freedom of man is categorically denied. Let us then look briefly at the attitude toward freedom of this gigantic thinker in whose wake we have followed, and at some of the consequences which flowed from his position.

Calvin's earlier religious experience is somewhat obscure, but in its main outlines it was essentially that of Luther. Distress of conscience and a sense of helplessness were followed by an inner peace and assurance through trust in the wholly undeserved grace of God. As Calvin reflected upon the meaning of this experience of God's sovereignty in his own salvation, particularly upon the deep, abiding sense of assurance he found in reliance upon divine grace, he came to the conclusion that the initiative and freedom of God in the process, and the resultant assurance of the believer, would be jeopardized by the admission of even a limited freedom, such as Melancthon advocated. As a result, then, primarily of his experience of salvation by grace, rather than for speculative reasons, Calvin inferred a doctrine of absolute decrees which blocked out any semblance of freedom in the human spirit. It would be untrue to say that no other motives influenced Calvin to this conclusion—there was the towering mind of Augustine in the background and there was something in his own temperament which made the absoluteness of God as contrasted with the nothingness of man congenial to his mind. But when all this has been said, the para-

mount fact remains that his austere and unflinching determinism drove its roots deep within the subsoil of his religious experience and drew from that experience the blood which gave it life. He thus began with the idea of sovereignty as the Scripture taught it but drew the inference of absolute determinism which the Scripture did not draw; nevertheless that inference in his mind was so necessary that it came to be identified with the doctrine it was supposed to interpret, and that identification remains with us until this day.

Let us note now more exactly what Calvin has to say in regard to the freedom of man. In asking what freedom means, he rejects as absurd the view of a number of the Fathers, whom he quotes as identifying freedom with freedom from coercion, from physical necessity. Freedom, he insists, means something more than freedom from external constraint. If this be freedom, he concludes, "man will be said to possess free will in this sense, not that he has an equally free election of good and evil, but because he does evil voluntarily, and not by constraint. That indeed is very true; but what end could it answer to decorate a thing so diminutive with a title so superb? Egregious liberty indeed, if a man be not compelled to serve sin, but yet is such a willing slave, that his will is held in bondage by the fetters of sin. I really abominate contentions about words, which disturb the church without producing any good effects; but I think that we ought religiously to avoid words which signify any absurdity, particularly when they lead to a pernicious error. How few are there, pray, who, when they hear free will attributed to man, do not immediately conceive, that he has the sovereignty over his own mind and will, and is able by his innate power to incline himself to whatever he pleases?"[18]

To Calvin, then, freedom means the power of contrary choice in regard to good and evil. It means that when we face alternatives, they are real and not illusory. We might exhibit his idea by means of the contrast between the train approaching the switch and the automobile approaching an intersection. The train is bound to move in the direction predetermined for it by the way in which the switch is thrown. The engineer at the throttle faces no real

[18]John Calvin, *Institutes,* Vol. I, Bk. II, p. 239.

choice. He is free only in the sense of being able to run on the tracks. Now there are some who insist that this is an exhibition of the nature of freedom, since the train, while it is not free to choose the tracks on which it will run, is at least free to run on the tracks, to run under its own power and thus to express its own peculiar genius. It is a matter of extreme interest that the ablest defender of Calvinism since Calvin, Jonathan Edwards, went to great lengths in insisting that man was free, and free in exactly this sense. In Calvin's eyes, however, Edwards was decorating the diminutive with a title superb. The only thing he would call freedom is the freedom of the automobile which, at the intersection, may turn either one way or the other. It is freedom in which genuine selection between genuine alternatives is made.

But, says Calvin, this freedom emphatically does not belong to man. Prior to the fall it did belong to Adam—and here, again, Edwards disagreed with him—but since the fall man's will is enslaved to evil. Augustine had said that man possesses the power of alternative choice in civil or worldly concerns, and in his *De Civitate Dei* even went so far as to concede that he might, by the exercise of free will, live righteously and grow in virtue. But to Calvin man does not possess the power of alternative choice even in civil matters. It should be apparent to all, he writes, "that man is not possessed of free will for good works, unless he be assisted by grace, and that special grace which is bestowed upon the elect alone in regeneration."[19] Of course, in Calvin's judgment, man has full moral responsibility for his actions, but none the less they are not free.

In view of this unequivocal position of Calvin, the fact that there has developed in Reformed Theology since his day a growing insistence upon human freedom is more significant than has generally been recognized. Objections to Calvin's extreme position had appeared even during his own lifetime. After his death some of his followers, notably Beza, set forth his deterministic teaching in its most extreme form, and in such a manner that it was exalted for its own sake rather than as an implication of the religious experience which had made it vital for Calvin. The result was that the connection between the conviction of God's unmerited grace

[19]John Calvin, *Institutes,* Vol. I, Bk. II, p. 238.

and His providential control and the rigid system of decrees this conviction was supposed to involve became tenuous and obscure. The situation ripened for the revolt against Calvinism in the name of freedom and responsibility which came to a head in 1610, when the followers of James Arminius, who had died the year before, presented their Remonstrance to the States of Holland and West Friesland. This remonstrance was officially answered in the famous Canons of the Synod of Dort, in 1618, in which an unadulterated, though somewhat modified, form of Calvinism was affirmed. Arminianism continued to exert an influence, but the theory of volition it developed, in which the will was isolated from the rest of the self, was a psychological monstrosity and an ethical impossibility, richly deserving the interment it has received.

Far more significant for us than the Arminian revolt is the fact that, when the Westminster Assembly laid before Parliament its famous Confession in 1646, the Confession contained an affirmation of human freedom. Its chapter on the decrees of God begins with this statement: "God from all eternity did by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass; yet so as thereby neither is God the author of sin; nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established."[20] That the Confession did not mean by freedom what Calvin meant would seem to be indicated by its position that man is in a state of complete moral impotency, having "wholly lost all ability of will to any spiritual good accompanying salvation."[21] But the Westminster divines did not offer a definition of the freedom they assert, and therefore could not undertake the task of showing its relation to the sovereignty of God. We are thus left uncertain as to exactly what they had in mind.

This much, however, is certain: that the majority of Reformed theologians who accept the Westminster Standards, like Edwards, Hodge and Dabney, have insisted upon attributing freedom to man, and the Church as a whole has followed in their footsteps. Many influences have conspired to produce our conviction that man is free. Here in America where evangelistic effort has been neces-

[20]Westminster Confession, Ch. III, Sec. I.
[21]*Ibid.*, Ch. IX, Sec. III.

sary—as it was not in Calvin's Geneva, where all were in the fold—the necessity of appealing to men to make a decision for Christ has accentuated our feeling that men must, in some sense, be free to make this decision. Again, the problem of evil, so acute in a dark day like this, faces us with the necessity either of acknowledging that God is the author of sin, as the Confession is unwilling to do, or of attributing sin to a misuse of man's freedom. Thus we acknowledge the freedom of man although most of us do not define what we mean by freedom. Perhaps Calvin is right when he says that to the average man freedom means the capacity for contrary choice. But however ill-defined it may be, freedom is a reality in our experience; it is a conviction that is vital.

We have thus, in conformity with our Confession of Faith, departed from Calvin in his denial of freedom. But at the same time—and this is all-important—when we think of the sovereignty of God, we think of it not in the Scriptural sense of His sovereignty in salvation and in providence, but in terms of the freedom-denying determinism which Calvin inferred from this Scriptural teaching. Hence there arises an inevitable tension betwen the freedom we experience and the sovereignty about which we talk. The divine sovereignty becomes unreal not only because it appears as a grim and severe philosophical system which stands outside our experience of God in Christ, but also because it is envisioned as hostile to our experience of freedom in man.

If, then, the sovereignty of God is to be resurrected in our Church, if it is to become once more regnant in our thinking, we must in the days ahead set about the task of resolving this antinomy between sovereignty and freedom. How shall we proceed? To ask that question is easier than to answer it. But it would certainly seem that the first step must be to draw carefully the distinction between sovereignty as we find it in Scripture and the deterministic system inferred from it by speculative theology. If it is true that the Scripture asserts the twin facts of God's unmerited grace and of His providential control of His world along with the fact of human freedom, then there must be in this sense a reconciliation between the two. Having taken the first step and arrived at the basic meaning of sovereignty, we must then attempt two things which the Westminster Divines did not undertake,

namely, a definition of freedom, as far as that is possible, and an effort to show its relation to sovereignty.

We should not be discouraged by the fear that this is an impossible task. It may be true, as N. P. Williams remarks, that "no one who possesses any acquaintance with the history of the discussion of free will can be under the delusion that he has anything new to say on the subject."[22] But it may likewise be true that the answer to the problem has in substance already been given and that its supposed insolubility is an unwarrantable deduction from the fact that opinion has been so divergent. At any rate, it is possible to envisage the problem within the theological context of our time as Calvin and others did in theirs. And in our effort we shall be heartened with the thought that the Scripture gives us the right to believe man free and at the same time to stand with John of Patmos and hear as it were the voice of a great multitude saying: "Hallelujah: for the Lord our God, the Almighty, reigneth."

CHRISTIAN LIBERTY AND THE CHRISTIAN CONSCIENCE.

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Those of us who follow after in this series of addresses owe a debt of gratitude to those who have preceded us for having said so well some of the things we would like to say as we face an occasion like this. Dr. Bright expressed for all of us, I feel sure, our sense of responsibility and our awareness of the great opportunity that is ours in a day like this, as we undertake this work to which we have been called. It is with a feeling of insufficiency and humility that we face our task. We know in part and we can only prophesy in part, and I feel sure that I

[22]N. P. Williams, *The Ideas of the Fall and Original Sin*, p. 466.

express for all of us our desire that you would earnestly remember us in your prayers.

In an inaugural address the speaker frequently gives a survey of the field to which he has been called, revealing thus the importance of his task and also something of his own attitude and beliefs. However, like Dr. Thomas, I feel that since this address is to be delivered during this week of lectures rather than at Commencement, a discussion of a great theme will be more to the point. So today I am not attempting a survey of the New Testament field, nor am I desiring to emphasize the importance of studying it. The New Testament does not need defense but exposition.

Dr. Bright, in his address, brought us face to face with the fact that the Bible brings us into the presence of God and that all that is written is directed to that end. Dr. Thomas pointed out that the doctrine of the sovereigny of God is the cornerstone of our religious thought, and yet there is room for human freedom and responsibility. Therefore we need not be surprised if God meets us in our consideration this morning of the subject, "Christian Liberty and the Christian Conscience."

The question of Christian liberty is one of perennial and vital interest in the life of the Christian group and of every member in that group. And today, when the whole trend of the world is towards the regimentation of the life of the individual, bringing his actions into harmony with the ideas of the controlling group, it is of even greater importance, for many are wondering if the dearly bought freedom of the past will not be destroyed by this present trend.

Our field this morning, however, is not the general field of individual liberty but the consideration of the liberty of the Christian, especially as a member of the Christian group. It is generally conceded that liberty is one of the fruits of Christianity, and surely the Christian group should be the home of true liberty. And yet the Christian group has not infrequently tried to regulate the conduct of its members, and with the present world trend there may be an increasing effort to say what Christians should and should not do and to rule out of the fellowship or ostracize all those who do not conform.

But if the life of the Christian is to be thus regimented, wherein lies his freedom as a Christian? Paul declares, "For freedom did Christ set us free."[1] To be free is the privilege of the Christian, but what is the nature of this freedom? What are its limits? How does it differ from our usual concepts of freedom? What should happen when Christians disagree as to what Christians may and may not do? Is it possible for the Christian conscience of the one to come into conflict with the Christian liberty of the other? If so, what should be the outcome?

For our answers we will seek in large measure the guidance of Paul, although, because of the limitations of time, we will be able to discuss only a small part of what he has to say.

I. What Is Christian Liberty?

In 1926 I was teaching a Bible class in China and asked the question, "What do you mean by liberty?" A young Chinese promptly replied that it was freedom of action within certain relationships. You were free to act within the sphere of your own rights but could not violate the rights of others. I marvelled at the time at the promptness and wisdom of the young man's answer. Later I came to realize that he had gained the idea from the book entitled *The Three Principles* by Dr. Sun Yat Sen, the founder of the Chinese Republic.

The young man was right. It is true that our freedom and our rights are circumscribed by the rights of others. God exists, and I may not violate His rights. My fellowmen exist, and I must not violate their rights. At the border line of my freedom stands the Law which demands that I perform the duties that I justly owe to my neighbor and that I refrain from violating his just rights. The Law, whether it be human or divine, by its "Thou shalt" and its "Thou shalt not" sets forth these limits to my freedom of action. Our freedom is necessarily "under the law," it would seem.

But it is one of the cardinal principles of Paul that the

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[1]Galatians 5:1. The American Standard Version is quoted by permission of the International Council of Religious Education, the holders of the copyright.

Christian is free from the Law. He is no longer under law but under grace.[2] The law is no longer a jailor keeping us in prison.[3] The Law is no longer our tutor, for we have now entered the school of Christ.[4] What then does this fact of our freedom from law mean for us? Does it mean that now, for the Christian, the restrictions have been removed and he can do as he pleases? This is a common conception of what real liberty ought to be,—the right to do what I want to do when I want to do it. Am I then the final judge of what I may and may not do?

To such a question Paul would have answered emphatically, "God forbid," for it overlooks the dominant fact that although a man may be free, yet he is never independent. This fact of man's dependence is the dominant fact of the Bible relevation and is also the dominant fact in any consideration of man's freedom, paradoxical as that may seem. No man is independent, declares Paul, as we follow his thought in the sixth chapter of Romans.[5] No man is free, able to choose now the good and now the evil as he pleases. Every man has a master. His master is either God or Sin, and which that master is, in the case of any individual, is revealed in his conduct,—whom does he obey? The servant of God obeys God. The servant of Sin obeys Sin. A man's freedom lies in two aspects of the situation. First, he is free to choose his Master;[6] and second, having chosen his Master, he is free from that sphere of life and conduct belonging to the other Master.[7] The servant of the Devil is free from all righteous acts in the sense that his Master does not reqire them of him. But he is bound to do the evil which the Devil requires. In like manner, the servant of God is free from the necessity of doing the Devil's works but he is bound to do the good which God requires. No man, says Paul, is free to do as he pleases. Although the Christian is not under law but under grace,

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[2]*Cp.* Romans 6:14, 7:4, 6; Galatians 5:18.

[3]Galatians 3:23.

[4]*Ibid.*, 3:24-25.

[5]Especially vs. 15-23.

[6]*E. g.*, Deuteronomy 30:19-20; Joshua 24:15; Matthew 23:37; John 5:40.

[7]Dr. Brunner, in his *Divine Imperative*, (*e. g.*, p. 155), rightly insists that man cannot free himself from his *responsibility* to God, even though he chooses the Devil for his master. And, of course, the consciousness of this responsibility makes the servant of sin fearful even in his "freedom" from righteousness.

that does not mean that he is free occasionally to commit acts of sin,[8] for such acts would be contrary to his allegiance to God his Master whom he has chosen to serve.

But if the Christian remains bound to a Master whose will he must obey, in what sense is he free? What does freedom from the law mean in his life and thought? Of course, we may answer in the light of the Pauline teaching that, first, man is freed from the penalty of the law, for Christ has redeemed us from its curse.[9] Second, we are freed from the idea that in "law-keeping" salvation may be achieved, for now in Christ "apart from law a righteousness of God has been revealed."[10] And, third, God has freed us from the necessity of breaking the law, of doing sin, for He does not require it of us.[11] These are great blessings, but is this all that Christian freedom means? Does the dominant fact of the Christian's dependence upon God mean that he can never act freely on his own initiative? Are we still slaves who must obey? Before we gave our allegiance to God we were bound by an external code and could not do as we pleased. And now, as Christians, are we not equally bound by an inner compulsion to obey God to whom we have given our allegiance? The "must" may have been replaced by an "ought," but is it not equally binding? What is the difference? Is not our Christian freedom an illusion? We seem bound to conclude, Christian or not, "I still cannot do as I please."

If this is the way we feel about it, there is no difference. But if this is the way we feel about it, we remain in God's house as slaves, not sons. This attitude reveals that we have not yet come to understand Christian freedom, much less, in a measure, to enjoy it, for it is more than all we have said. We must go deeper into its meaning and then we shall find that Christian freedom is not something which every Christian automatically enjoys when he gives his allegiance to God. Christian freedom is an achievement, a goal. It is the destiny for which Christ set us free from the power of law and sin. "For freedom did Christ set us free."[12]

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[8]Romans 6:15. Note the aorist tense (hamartasomen). Of course, Christian freedom never includes the right to sin.

[9]Galatians 3:13.

[10]Romans 3:21ff.

[11]*Ibid.*, 6:22.

[12]Galatians 5:1.

"Ye, brethren, were called for freedom," declares Paul,[13] and to explain these words he wrote the fifth chapter of his letter to the Galatians.[14] As we read this chapter we see that Paul sets the "spirit" in sharp contrast to what he calls "the flesh." These are two antagonistic forces striving for mastery in a man's life.[15] "The flesh" is Paul's term for the unregenerate nature of man, the personality dominated by the selfish Ego. "The spirit" is the transformed personality motivated by the Spirit of God.[16] The man who "lives in the flesh," whose life is motivated by the sinful impulses of the "old man,"[17] naturally brings forth deeds characteristic of his sinful nature which Paul calls "the works of the flesh."[18] But the man led by the Spirit of God and walking according to the Spirit's promptings brings forth fruit in accord with this new motivation,—"the fruit of the Spirit."[19] Now this indwelling Spirit is a sign that we belong to Christ,[20] and those who belong to Christ, declares Paul, have (ideally at least) crucified the flesh with its desires.[21] That means that they have killed the old nature and so are separated from it and its power. But, says Paul, not only are they freed from the old way of life, but those who are led by the Spirit are no longer under the law,[22] for there is no law against their type of life.

In these verses there are suggested, at least, three possible types of life: the life in the flesh, the life under the law and the life in the Spirit. Two of them in their ideal form,—the life in the flesh and the life in the Spirit,—are absolutely free and unrestrained. The other form of life, that under the law, is not free. To gain a clearer understanding of Christian freedom, which is the life in the Spirit, let us contrast these three ways of life.

The first is the life in the flesh, viewed in its ideal form.

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[13]Galatians, 5:13.
[14]Especially verses 13-25.
[15]Galatians 5:17.
[16]In their interpretation, some students lay the emphasis on the transformed nature, some on the Spirit of God. The result is the same, for neither can be taken alone.
[17]Ephesians 4:22; Colossians 3:9.
[18]Galatians 5:19-21.
[19]*Ibid.*, 5:22-23.
[20]Romans 8:9.
[21]Galatians 5:24, *cp.* Romans 6:6.
[22]*Ibid.*, 5:18 and 23.

To picture it, let us suppose that a man were alone on a desert island and let us suppose further, (an impossible supposition, of course), that God did not exist. That man, having no fellowman and no God whose rights he must consider, would be perfectly free. The impulses of his heart could flow out into conduct in perfect harmony with his wishes, with none to say him "nay."[23] There would be no law to circumscribe his actions and say, "Thou shalt not . . . ." If this were an ordinary human being as we know him, a man with an unregenerate heart, he would be free, but his freedom would express itself on the plane of what we might call "license," the unrestrained acts of his "fleshly" nature. But he would be free, a unified personality. There would be no repressions or conflicts in his life because of having to respect the rights of others. He could do what he wanted to do when he wanted to do it.

This ideal liberty of the life in the flesh is the type of liberty which the natural heart keenly desires. The difficulty is that it is only an idea and not a possible state for man, for all men live in society with certain relationships to God and their fellowmen. At best, our freedom is a freedom within these relationships, and the law protecting the rights and privileges of others sets certain limits beyond which we may not go. The desires of our heart may range over the whole earth. We may covet and we may envy and we may wish to attain. But we dare not freely act on our desires, for our conduct is regulated by the law which restrains us. This "life under the law" is the only life which mankind as a whole knows. And under the restrictions of the law the natural heart chafes. It feels repressed, confined, robbed of the liberty of action which the heart within prompts and demands. As a character in a recent

[23]When we say that "the life in the flesh" is "perfectly free," of course we do not mean that the limitations of a man's finite nature are overcome. A "free Christian" also remains a finite being, and there may be many things which a finite being might wish to do and could not do. The freedom of which we are thinking lies in the sphere of moral and social relationships. And, of course, from this point of view, our illustration of the man on a desert island as an example of perfect freedom is a faulty one, for there are many things which a man cannot do alone. Men are made for a social life, and many of our sins and virtues can only be realized in society. Our purpose was to suggest the ideal freedom of the life in the flesh, in which a man does not have to consider his fellow men or their rights.

movie said, "Isn't it too bad that everything one wants is either illegal, immoral or unpleasant!" This state of tension is the common state of mankind,—unable to live the free life of license, they must live under the bondage of the law against which they rebel.

Christ opens up before the vision of mankind a third way of life, a life that is truly free in which a man may do what he wants to do. This may sound incredible, for it must be a freedom compatible with man's dependence on God and one in which man lives in just relationships with his fellow-men. And yet it was for this freedom that Christ set us free. This freedom is found in the life in the Spirit, whose fundamental expression is love. There is held before us as a goal the picture of a truly free man,—a man transformed by the grace of God so that his nature is now a loving nature, as contrasted with a self-seeking nature. This loving nature expresses itself in deeds of love, thus flowing out in conduct in harmony with the impulses and desires of his heart. This free, loving Christian is thus a unified personality, for what he wants to do he may freely do, and there are no repressions and restrictions in his life.

Such a man is no longer under the law, for the law does not apply to such a loving life. The law exists to protect the rights of others. It demands that dependent man recognizes and accepts the will of God as supreme. But the Christian, transformed into the likeness of the Beloved Son, finds that his desires and will are in harmony with the loving will of God. He freely from his heart acts in accord with God's will for him, and so God's rights are maintained and man's freedom of action is not restricted.

Again, in his relation to his fellow men, the loving heart does not find the law a barrier to action, for there is no law against conduct characterized by Godlike love. Let us see how true this is. The law says, "You must not cross this line and invade the rights of others. Thus far shalt thou go and no farther. You cannot expand your rights at the expense of your neighbor." But love does not seek to expand her rights, she "seeketh not her own."[24] On the other hand she says to her neighbor, "Come over into my territory and share with me. Let me enrich your life by contributing

[24] 1 Corinthians 13:5.

what I have to you. Welcome into the field of my rights and privileges! Enlarge your rights at my expense!" Surely against such an attitude and such actions there is no law. No one is robbed of his rights. The neighbor is not robbed,—he is enriched. The giver is not robbed,—for he has freely and joyfully given. The law as a barrier to freedom of action simply does not apply to the loving heart and life.

But let us look further at this life in the Spirit whose fundamental expression is love. It might seem to the uninitiated to be a narrow and poverty-stricken life, for have we not given up our rights and privileges to others? How little there is left for the self! But those who have thus lost their lives have come to realize that they have truly found them. The selfish and self-seeking soul lives within the narrow confines of his own personality, enjoying his own rights as best he may. But it is an unsatisfying enjoyment and his self-seeking soul is never content. In contrast, those who invite other personalities to share with them find that in so doing they are enabled to share with others. Through sympathy and common enjoyment, and the multiplication of contacts with other personalities, they reach out into a wider and richer and more satisfying life than they have ever known. In enriching others they themselves are enriched. Every man who has a large circle of friends knows how true this is. Friendship, with whatever demand it makes upon us and our selfish rights, pays rich dividends. The Christian life in the Spirit is one that would make all men our friends, and in such a life the individual is enriched to the limit of his capacity to share and enjoy.

But let us note well the objective of this life in the Spirit whose expression is love. It is not that *we* may be enriched, that *we* may find satisfaction and true good in life. The objective is not the good of the one loving but of the one loved. The man who seeks friends that he himself may be helped thereby, is on the wrong track. The man who attempts to love that his own character may become what it should be has failed to realize that true love, God-like love, is self-forgetful and self-sacrificing. Real love is not self-seeking. It is more than a vague feeling of good will towards others. It is an active outpouring of the life, seeking, as Paul so

often says, the *edification*[25] of the neighbor. Real love seeks the moral good of the neighbor. But this means that true love will take into account the character and needs of the neighbor and the peculiar situation in which he must be helped and will act accordingly. There is no dead uniformity in the expression of real love. It is not a thoughtless self-sacrifice. Sometimes it will mean giving, sometimes withholding. Sometimes it means yielding to the other, sometimes it may mean withstanding his desires,—but in all cases, the neighbor's *edification* is the goal, and every method is directed towards that end.

The characteristic mark of this Christian freedom, as it expresses itself in voluntary and active love, is *seen by men* in the Christian's willingness to sacrifice what might be considered to be his own "natural rights" for the sake of others. Paul well illustrated this characteristic mark of freedom in his own life. He had a right to marry, as did Peter and the other Apostles, but for the sake of the gospel, that he might better fulfil his apostleship, he gave up that right.[26] As a Christian minister he had the right to expect and receive support from those among whom he labored. But he gave up that right for the sake of recommending the gospel in a world overrun with lecturers who were seeking fees rather than the good of their hearers.[27] He was ready to give up the eating of meat if through his eating his brother would be led into sin.[28] He practised what he preached, "Let each one of us please his neighbor for that which is good unto edifying."[29]

Here then are some of the landmarks of Christian freedom. It is a freedom under the dominant fact of God's sovereignty and man's dependence on God. And yet it is a true freedom, for the human soul has been brought into harmony with the loving will of God for his own life and the world and so is able freely and joyfully to express itself in accord with the loving impulses of the transformed heart.

Second, it is a freedom which finds its fundamental expression on the plane, not of self-seeking, but of love, all of the acts of the

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[25]Literally, "the building up." *Cp.* Romans 15:2, 1 Corinthians 8:1, etc.
[26]1 Corinthians 9:1-2.
[27]*Ibid.*, 9:4-18.
[28]*Ibid.*, 8:13.
[29]Romans 15:2.

Christian heart being in accord with the prompting of a Godlike love which seeketh not her own but her neighbor's good.

And, third, the characteristic mark, scorned by the world, is that the free Christian voluntarily gives up what all will recognize as lawful rights and privileges for the sake of others, even to those who are undeserving and unappreciative.

As we face these landmarks of Christian freedom, we cannot but recognize that we have not yet attained to the freedom that is in Christ, for we do not perfectly live in the Spirit. On some occasions and in some relationships we may have tasted some of its joys and experienced a bit of the freedom to which we are called. Some may have progressed farther along the road than others, but for all of us there remains a part of the old nature, the self-centered Ego, which desires its own expression. We have not yet attained to the state of Christian freedom in which we may do whatever we want without let or hindrance. And so there are still times when the will of God will come to us not as a suggestion in which we joyfully concur but as a command, a duty, cutting across our selfish desires, and we feel the hand of the Master laid heavily upon us. And for all of us the law still has a meaning and a place when we are tempted to follow our own self-regarding desires at the expense of others. The law remains for us a guide in life, restraining our excesses, marking our progress, but in no way motivating us to a life of love. It is possible for a Christian to make so little progress that he lives all his days in bondage to duty, a slave in God's house and not a son. But for freedom were we called, and we may and should experience more and more of it as the days go by.

II. Christian Freedom and the Christian Conscience.

Since Christian freedom is found to be a goal set before us, a destiny which we shall some day enjoy but have not yet reached, it might seem that our discussion has been in the field of theory with but little practical bearing on our daily lives. But this is by no means true. Paul laid down these principles of liberty in connection with the solution of intensely practical problems which arose in his churches. In these groups the Christian consciences

of some came into conflict with the Christian liberty of others. In such cases what should be done? Should the Christian liberty of the one be circumscribed by the Christian conscience of the other? Should the Christian conscience of the one bow before the opinion of the other? How can there be harmony in the Christian group? How can two walk together unless they be agreed? It was to solve such questions that Paul set forth these principles of Christian liberty. To see how he applied them let us study briefly the situation in the church at Rome, and we shall see that his solution is germane to our own day and life.

There were in the church at Rome two groups with differing ideas as to what a Christian might and might not do. Paul, in the fourteenth chapter of his letter to them, indicates two of the questions on which they were divided. The first was the question as to what a Christian might and might not eat and drink. Some felt that in their Christian liberty they might eat and drink as they chose. Others believed that there were definite restrictions on what a Christian might indulge in, and some were going to the extreme of abstaining from eating meat altogether, perhaps fearing, as some at Corinth, that the meat had been offered to idols.[30]

The second question was in regard to the observance of special days. Some treated every day alike and others esteemed certain days above the rest and must have observed them in some special way. Perhaps they, as the Christians in Colossae, were demanding a uniformity of observance of "a feast day, or a new moon, or a sabbath," the holy days of the Old Testament.[31] Whatever may have been the exact character of the differences in these two groups, one thing is evident,—that Christians in Rome disagreed as to what a Christian might do in view of his relation to Christ as Lord.

Paul gives names to these two parties in the church. Strange as it may seem, he calls the first party, those who in the exercise of their Christian liberty ate as they pleased and observed all days alike, the "strong"; and the second party, who were careful in their rules and regulations to safeguard the Christian life, he called the "weak." The normal thinking of the average man would doubtless

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[30] 1 Corinthians 8:7, 10:28-29.
[31] Colossians 2:16. *Cp.* Galatians 4:10.

reverse these names. He would call those who seemed in their liberty to be without rules and regulations the "weak," or perhaps "the liberals." And he would call those who were seemingly strong in their convictions and definite in their rules of life "the strong."

The average man might be tempted to go farther and call those whose lives were guided by these rules and regulations not only "the strong" but the "orthodox," for without doubt this group could appeal far more effectively to Scripture for their way of living than could the other. They could point out that God in the Old Testament, (the only Bible they had), had definitely laid down rules and regulations for food, and if they had gone further than the letter of the regulation it was just to be on the safe side. God had also set aside certain days for special observance, and they could well argue that in loyalty to God revealed in Christ men could not change that which was definitely commanded to be observed.

What could the first group say in defence of their liberty? Could they point out definite statements where these regulations for the lives of God's people had been withdrawn? What could they say? They could say with Paul that "where the Spirit of the Lord is, there is liberty."[32] and that these rules and regulations were but "a shadow of the things to come, but the body is Christ's,"[33] and that now "all things are lawful."[34] But this line of reasoning would not sound very convincing to many who rested upon the definite command of God recorded in the Old Testament, and we are not surprised that there was a sharp difference of opinion between the two groups.

It does not take much imagination to see that the issue at Rome is not a dead issue today. We, too, are perplexed and divided by like questions of Christian liberty and conduct. Our fathers were divided on the question of slavery, and it was easier to justify the holding of slaves from statements of Scripture than it was to oppose it. Today we are divided as to what should be a Christian's attitude towards war. Again, some groups refuse to receive into their fellowship those who drink or smoke or engage

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[32] 2 Corinthians 3:17.
[33] Colossians 2:17.
[34] 1 Corinthians 10:24.

in certain social practices or who have not received certain specified rites. Their argument is that loyalty to Christ requires the separation from, or the performance of, these things, and only those who thus manifest their loyalty to Christ are to be received into fellowship. Another pressing question today is the Christian's relation to the State. Are these "higher powers" ordained of God, and so meriting our obedience even if we cannot approve of much that is commanded? Christians are divided on this issue. What bearing has a man's allegiance to Christ on this matter? Where Christians disagree, what is the solution?

As we think about some examples of this problem today, perhaps we begin to say within ourselves, but the Jehovah's Witnesses are unreasonable fanatics when they disobey the law of their government and refuse to salute the flag. And the German and the Japanese Christians are weak-kneed apostates when they obey the law of their government. But in our very pronouncement we see that a second question arises, namely, what should be the attitude of a Christian when his idea of Christian conduct and liberty differs from that of his brother? Paul tells us very plainly what happened at Rome. The "strong" Christians, those for whom all things were lawful, were looking with contempt on their "weak" brethren, were "setting them at naught," the Greek says. You can almost hear them as they talk about the weak brethren, saying, "Poor fanatical fools," "narrowminded," "conservative moss-backs."

They might go further and say that the weak brethren were bitter and unchristian in their spirit, and in this they would have some ground, for Paul tells us that these "weak" brethren had the besetting sin of sitting in judgment on their "strong" brethren. You can almost hear these "weak" brethren as they look with astonishment on what the "strong" are doing or when they hear the latest bit of gossip about their actions, saying among themselves, "I don't see how a man can really be a Christian and do such things! Of course I know that he claims to be one, but actions speak louder than words!" And so the "weak" brethren were filled with the spirit of criticism even as the "strong" were filled with the spirit of contempt. Hence the necessity of the question:

What should be the attitude of one Christian towards another when they disagree as to what loyalty to Christ demands of them?

Let us see how Paul handles this situation. The fourteenth chapter of Romans is largely addressed to the "strong" group, who seem to have been in the majority at Rome. The practical question with which the chapter opens is whether the "strong" are to admit the "weak" into the Christian fellowship. The "strong" could easily point out the dangers of such a move. The "weak," not having attained to a true idea of liberty as it is in Christ, would bring in a discordant element. They would be constantly criticising their brethren, questioning their motives, condemning their conduct. Would it not be better to exclude them, and let them form a fellowship of their own where they could enjoy their own peculiar ideas and rules? Paul says, "No," but in saying no he also enjoins that which would bring harmony and a Christian spirit into the group. He begins by saying, "But him that is weak in the faith receive ye, yet not for a decision of scruples."[35] The last clause evidently means, receive him but do not compel him to conform to your ideas. He has a right to his own convictions, and you must not, either by your moral pressure or by attaching a condition of conformity to his reception, decide for him what is his duty in any case.

Yet, receive him into the Christian fellowship! Why? Paul gives two reasons in the verses which follow. First, vs. 2-4 center around the thought that God has received both him and you. Each of you is a servant of God, directly responsible to Him. So, "Who art thou that judgest the servant of another? to his own lord he standeth or falleth. Yea, and he shall be made to stand."[36]

In vs. 5-9 Paul passes on to the second reason why they should receive each other as Christian brethren,—because both the "weak" and the "strong" are endeavoring to live for Christ their Lord. "He that regardeth the day, regardeth it unto the Lord: and he that eateth, eateth unto the Lord, and giveth God thanks; and he that eateth not, unto the Lord he eateth not, and giveth God thanks."[37] Both "weak" and "strong" are attempting to express their loyalty to Christ by their conduct.

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[35]Romans 14:1.
[36]*Ibid.*, 14:4.
[37]*Ibid.*, 14:6.

We might stop and ask, "Paul, how do you know that both are acting from a desire to honor Christ?" What will he say? My guess is that he would reply, "They themselves say so, and why should I not take them at their word? Love believeth all things!"

Paul concludes this paragraph with these stern words: "But thou, why dost thou judge thy brother? or thou again, why dost thou set at naught thy brother? for we shall all stand before the judgment seat of God. . . . Each one of us shall give an account of himself to God."[38]

Certainly in this part of the chapter the dominant note of the lordship of God in Christ is struck with no uncertain tone. We have a Master, even Christ, who is Lord of the living and the dead. In life or in death we are His, and all that we do is to be done to His glory, for to Him alone must we give account. Therefore, as we face the possibilities of moral conduct, we must seek to know His will for us, and we must not act unless we are sure that we have His approval. "Let each man be fully persuaded in his own mind."[39] The danger of the "weak" man is that he may be led to do what he feels in his heart is wrong. It is true that his conscience may be uneducated but he must obey his conscience, Paul declares,[40] for otherwise he is acting on his own impulse against what he believes to be the will of Christ for him.

But the loving will of God for us as individuals is the ground not only of our responsibility but also of our freedom and variety of action. Even as individuals differ, so God's will for our lives and the expression of our loyalty to Him may differ. What God puts into the heart of one man as the way He may glorify Him and demonstrate his loyalty to Him is not necessarily what He may suggest to another. Paul glorified God by not marrying; Peter in the married state. One man may glorify God by burning out his life in a few short years. Another may glorify God by taking care of his health and serving Him through a long and

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[38] Romans 14:10, 12.
[39] *Ibid.*, 14:5.
[40] *Ibid.*, 14:5, 14, 20, 23; 1 Corinthians 8:7, 10-11.

fruitful life. One man may glorify God by his submission to the power of the State. Another man may show the place that God holds in his life by his refusal, for God's sake, to obey the commands of the State. Within His will there is a variety of action.

The sole question for the individual must be, What is God's will for *me*? For to Him I must give an account. If I think that this is His will for me, then I must do it even if all laugh at me and say that I am wrong. If I think that it is wrong to eat meat offered to idols,—that God would not have me do it, or that in so doing I would be acting disloyally to Him,—then I must not eat, even though all say, and the Apostle Paul agrees, that idols are nothing and that the meat is unaffected and is the good gift of God. For me to eat, feeling as I do, would be sin.[41] I must wait for God and for Him alone to give me the "green light" before I act. For to Him must I give an account.

But this dominant fact of the lordship of God in Christ has another surprising aspect. Since Christ is my Lord, and since He is also my brother's Lord, that means, *not* that I have a right in His name to sit in judgment upon my fellow-servant, but that I *never have that right!* "Who art thou that judgeth a servant of another? to his own lord he standeth or falleth."[42] Judging is the prerogative of God alone. He alone knows the human heart, and He alone is able to judge justly. He has reserved this right for Himself.

Therefore, when we sit in judgment upon a brother, Paul does not say that we are violating the law of love. Surely he might have said so. A spirit of contempt, inflated by pride in our own knowledge and attainment, is certainly not in accord with the spirit of love. Nor is the attitude of criticism and suspicion, based upon the supposed knowledge of the brother's real motives and a certainty of our own rightness, an expression of love. But he didn't condemn these attitudes as violations of love. He points to the far more serious fact that in judging our brother we are usurping the prerogative of God. We are attempting to exercise a right He never gave us. Our freedom does not include the right to judge. Our brother is not responsible to us for his actions,

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[41] 1 Corinthians 8:4-13; 10:23-29.
[42] Romans 14:4.

nor are we responsible to him. Each is responsible only and directly to God.[43]

Thus has Paul applied the truth of the lordship of God in Christ to this situation, and if the Christians at Rome accepted his words, we can easily see that the "weak" and the "strong" could live together in harmonious fellowship. Each would accept the other as a true follower of Christ, motivated in his actions by the desire to glorify Him. There would be no discord, because their attitudes would no longer be characterized by contempt or criticism but by mutual respect. In the words of a great Chinese Christian, they could "agree to differ but resolve to love."[44]

But such a view of freedom, which might take into account only my understanding of my freedom of action within the sphere of God's will for me, coupled with a tolerant attitude towards my brother in his opinions, could easily be carried into a life of selfish individualism. This was the danger against which Paul emphatically warned the "strong" Christians at Rome. Selfish individualism, although it be tolerant of others, is always the besetting sin of the "strong." Although I am responsible individually and solely to God, and must obey His will for me, I must never forget that His will for me is a *loving will* and that in obeying His will I will inevitably be living a life of love which is the opposite of selfish individualism. The Christian is not, and cannot be, an individualist in his freedom. He is a member of the group, and God's will for every Christian is that his life shall be an expression of the loving consideration and helpfulness which characterizes God Himself.

The whole drive of Paul's exhortation to the "strong" in the last part of the fourteenth chapter and the first of the fifteenth is summed up in the words, "Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let each one of us please his neighbor for that which is good, unto edifying."[45]

What this means in a practical way he brings out more concretely in connection with a question which perplexed the Corin-

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[43]Romans 14:10, 12, *cp.* 1 Corinthians 4:2-5.
[44]Timothy Lew.
[45]Romans 15:1-2.

thian Christians,—should a Christian eat meat which had been offered to the idols?[46] Paul sided with the "strong" Christians against the "weak" in their contention that the meat had not been hurt by being so offered and that a strong Christian, in all loyalty to Christ, could eat it with a clear conscience. But he also declared that if the "weak" Christian is in danger of being led by the example of the "strong" to act contrary to his own convictions in the matter, then the "strong" Christian should not eat, for in thus leading his brother to stumble he was "sinning against Christ."[47] Thus the "weak" brother's conscience may become a limitation to my freedom of action in a sphere in which God has shown me that it is not sinful to act.

To some, this restriction of our liberty involved in our pleasing our neighbor will seem an intolerable limitation on our Christian freedom. Are we not brought into bondage to his narrow views and subjected to his low apprehension of the meaning of the life in Christ? Of course, if this feeling is due simply to our own selfish desire to live our own life as we please without regard to our brother and his good, then it is an evidence that we are not yet walking in the Spirit in accord with the example of Christ.[48] When we find such selfish irritation within us, due to our unwillingness to give up our own just rights for the good of the brother, then, "strong" Christians though we be, we have sin to confess.

But some will feel that this living in accord with the standards of the "weak" Christian is wrong, because men will not then be able to witness through their lives and actions as to what liberty in Christ means. There would be no hope of progress for the life and understanding of the group, for all would be compelled to lead a life on the narrow plane of the most unenlightened brother in Christ. But this is a misapprehension of what Paul said. It is true that we are not to please ourselves. This remains a permanent dividing line betwen the old life and the new. The love of Christ constrains us, so that we no longer live unto

[46] 1 Corinthians 8 and 10:23-33.
[47] *Ibid.*, 8:12.
[48] Romans 15:3.

ourselves but unto Him who loved us and gave Himself for us.[49] And when we live for Him we will show that love by living for men and their real good.[50]

Note what Paul says about "pleasing the neighbor": "Let every one of us please his neighbor for that *which is good, unto edifying.*"[51] The "good" is the neighbor's true spiritual good. The objective is his "edifying,"—the building up of the neighbor in his Christian apprehension and life. By what *method* we can best edify the neighbor is a question which must be left to the heart of love in the particular situation at hand. It may mean that we fall into line with his ideas that harmony may prevail where no principle is at stake, as when Paul circumcised Timothy[52] that he might more acceptably work among the Jewish brethren. It may mean that we will refuse to fall in line with the views of the "weak" brethren when in love we feel that witness to a principle is at stake. So Paul refused to circumcise Titus when it was demanded by the "weak" brethren.[53] It may mean that we will say nothing of our rights and privileges, as was often the case with Paul, that he might "become all things to all men."[54] It may mean that we will insist upon our rights, not for our own sakes that we may glory in them, but for the good of the group, as when Paul insisted that the rulers who had unjustly and illegally thrown him into prison at Philippi come in person and release him.[55]

"Unto edification,"[56] the upbuilding of my neighbor, is the watchword and goal of Christian liberty. But how can I help my neighbor? I am not free to criticise him, we have seen. I am not free to regulate his life. I cannot make my conscience his guide. I must not unduly influence him so that he will act against his conscience. What can I do? Of course our starting point would be, love him! I can be his true friend. I can earnestly desire his good. My disinterested love can be so evi-

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[49] 2 Corinthians 5:14-15.
[50] Matthew 25:40.
[51] Romans 15:2.
[52] Acts 16:3.
[53] Galatians 2:3.
[54] 1 Corinthians 9:19-22.
[55] Acts 16:37.
[56] Romans 15:2.

dent that he will know that I am genuinely interested in him. But what can we do to lead him to a higher plane of life? We can pray for him. We may discuss God's Word with him but we cannot dictate to him what he shall do as a Christian. Instead of trying to be his source of authority, we should point him to Christ, earnestly insisting that he recognize that Christ alone is the Lord of his conscience and life. This also we can do. We can witness as to what we feel God permits and wants *us* to do. We can give the reasons for the faith that is in us, and then we can leave his growth in grace to the guidance of the Holy Spirit in his life. We may plant and we may water, but it is God that gives the increase.[57] In our Christian fellowship we may have to agree to differ on Christian conduct but we can resolve to love.

III. God's Command Is God's Gift.

In closing let me say again that such an attitude and life of Christian freedom is not easily attained. Such a loving spirit characterizing our actions is absent from all of us in many of our contacts, even if here and there we manifest it.

Yet, God's command comes to us, "Thou shalt love the Lord thy God with all thy heart . . . and thy neighbor as thyself."[58] We stagger before the command, but our hope is in the fact that what He command He also makes possible.[59] In our own strength we cannot live the free life of love. We cannot stir up love within ourselves. We cannot reform ourselves and make our lives unselfish. But God who requires love of us can put that love within our hearts. It is His gift. His Spirit may produce this fruit in our lives. His life flows into ours, transforming us into His likeness. For this very destiny He chose us,—"that we should be holy and without blemish before Him in love."[60]

Here we see the dominant fact of Christian freedom, the lordship of God in Christ, from another point of view. This lordship is not something which must just be accepted whether we like it or not. Our dependence on God is not just something to be put up

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[57]1 Corinthians 3:6-7.
[58]Deuteronomy 6:5, Leviticus 19:18, Matthew 22:37-40.
[59]Philippians 2:12-13.
[60]Ephesians 1:4.

with, as a fate to be endured. It is a fact to be gratefully and joyfully accepted and acknowledged. For by ourselves, as independent agents, we could never attain to this destiny for which we were made. It is only because we are linked to the Infinite and the Eternal, the Living God, that we can receive the help that we must have. Therefore, we rejoice in Him, our Lord and Master, for He "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."[61] It is because we are dependent upon the loving will of God that we may attain to the unity of desire and action belonging to the true destiny of man,—the freedom for which Christ set us free.

THE TRAINING OF MEN IN THE CHRISTIAN TRADITION.

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The Christian tradition is like a stream. The observer who watches the current of this stream as it swirls and eddies through the centuries notes how at times its bosom has been broad and placid and how at other times it has flowed tumultuously down rapids and even over cataracts. But whatever the environment of world history through which the Christian stream has flowed, whether through the present cataclysmic world crisis, or across the modern plateau of rationalism, or within the turbulent era of the Reformation, or amid the bogs and swamps of the middle ages, or through the caverns and subterranean passage under Imperial Rome, one distinguishing feature of this stream may be traced back to its first century highland spring: namely, the Christian emphasis on personality. That which is unique in Christianity has been communicated to the world through an unbroken contagion of personality.

The fountain-head of the Christian movement is the unique person, Jesus Christ. The stream itself is but the release of His

[61] Ephesians 3:20.

amazing vitality in Christian persons. The extent to which free, responsible, human beings have offered themselves during the centuries as so many communicating agents of this divine Life is the measure to which the stream has brought healing to the nations. But whatever its mode of expression, whether in institutions, or movements or in some form of culture, the Christian tradition is maintained and transmitted primarily by Christian persons.[1]

But a second emphasis also claims our attention. It is the intimate relation between the Christian person and the Christian message. This message was crystallized into written form within comparatively a few decades of its origin and it has come down to us today in twenty-seven documents, comprising a single volume known as the New Testament. Wherever Christian persons have gone they have carried with them the Christian message as embodied in this book. But this is not to say that Christianity is a book religion. "To say that Christianity began with Jesus is to say that it does not begin with a book," declares Dr. Adolf Deissmann.[2] And he continues: "The gospel is older than the Gospels . . . In the beginning was not the book; in the beginning was the Word, and the Word was made flesh in Jesus of Nazareth." The words of the Book are but a faithful expression of the Word of Life. The Christian writings and Christian persons spring from the same Life. The secret of each is the one source of both. And the vitalizing influences which stream forth from both into world history constitute the Christian tradition.[3]

This brings us to the focal question we now propose to discuss: What is the function of education in making this relation between the Christian message and the Christian person effective?

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[1]"The final argument for or against Christianity is always people." See editorial, *The Continent,* Nov. 2, 1916, p. 1409.

[2]Adolf Deissmann, *Die Schicksale des Neuen Testaments,* Rede zum Antritt des Rektorats der Friedrich-Wilhelms-Universität zu Berlin, am 15. October, 1930, p. 7.

[3]"Christian truth is never really Christian until mind, heart and will are fused into a glowing and active incarnation in personal life." Dr. John A. Mackay, *Christian Education,* Feb., 1941, p. 122.

I. The Educative Function of a Seminary.

We have gathered under the auspices of an institution dedicated to the training of men in this Christian tradition. No more appropriate way of referring to such an institution could be found than to call it a seminary. For our English word *seminary* is derived from the Latin *semen* which means seed. Seminary, then, (Latin, *seminarium*) means seed-plot. And a seed-plot offers a most instructive analogy for the purpose of considering the educative function of a seminary.

The picture of a seed-plot presents at least three features: It presupposes both seed and soil. It suggests sowing and planting. But it also anticipates growth and fruitage. These features in nature have corresponding features in education. These may be referred to as an educative function, an educational process and the educated person.

At first thought both seed and soil suggest material considerations. For seed can be measured by the ounce or bushel, so much weight or bulk. Or it can be analyzed into its chemical constituents. Seed can be graded. Seed can be bought and sold on the market. But there is something unique about seed which can be neither weighed, nor analyzed, nor graded, nor bartered. It is that vital something of which the material substance is only the carrier, something which can be detected only when growth is induced. The sperm of the seed cannot be made in any man-made laboratory.[4] It can only be produced under proper conditions. The function of seed is to reproduce itself after its kind in the soil.

And at first thought, soil too suggests material considerations. For soil can be measured by the foot or rod or acre. It can be analyzed and graded. But whatever its measure, nature, or grade, soil too has but one function. The function of soil is to receive seed and to become the sustaining agent of the sperm. Soil provides the conditions under which seed may perform its reproductive function and multiply after its own kind.[5]

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[4]"Life has been produced in no man-made shop. Protoplasm, the chemical matter of life, has been. It does everything but live." See Dorsey, *Why We Behave Like Human Beings.* Harpers, 1925, p. 86.

[5]See Geo. W. Richards, *Creative Controversies in Christianity,* Revell, N. Y., 1938, p. 10.

This analogy enables us to define in precise terms the educative function of a seminary. Within the scope of its influence the Christian message is related to the Christian person as seed to soil. And this analogy is not only implicit in nature. It was made explicit by Jesus Christ Himself and is preserved for us among the sound treasures of learning in the incomparable pages of the New Testament. We refer, of course, to the so called parable of the Sower.[6] The key to the meaning of the parable is not the sower, nor the seed, but the soil. The differing conditions of the soil—the soil by the wayside, the soil called rocky ground, the thorn-infested soil and the good ground, represent as many kinds of hearing. Hearing presupposes hearers. And who are hearers but attentive persons? "And he said, Who hath ears to hear let him hear."[7] . . . "Take heed therefore how ye hear."[8] The productivity of the seed, whatever its grade, kind or value, depends upon the receptivity of the soil. The degree to which the receiving agent is prepared and then cultivated determines the extent to which the reproductive character of the seed is allowed to do its appointed work. But this is not all. Our Lord went on to declare: "The earth beareth fruit of herself"—or, translated literally, "automatic is the earth in its fruit-bearing capacity."[9] Human personality is designed to be that receiving agent within which the seed—the Christian message—is reproduced in life and then grows into its destined maturity. The Word made flesh originally in Jesus our Lord is to be reproduced after its kind in the Christian person. The divine Word in the Christian message is like the sperm in the seed. Human personality, like the soil, is the conditioning matrix, which, in the variety and degree of its responses, determines how far the divine Word, when it has taken rootage, is to grow in newness of life.[10]

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[6]Mark 4:1-20; Matthew 13:1-23; Luke 8:4-15.

[7]*Ibid.*, 4:9. Permission to quote in this article from the American Standard Version is hereby gratefully acknowledged.

[8]Luke 8:18; Mark 4:24.

[9]Mark 4:28.

[10]"The soil of nature cannot change its climate; but human soil can help create its own weather." Geo. A. Buttrick, *The Parables of Jesus*, Doubleday, Doran, 1928, p. 48.

II. A Notable Emphasis During the Past Century.

A survey of the history of New Testament study during the past century brings to light a most striking fact. The outstanding feature of New Testament teaching for about one hundred years has been the tendency to over-emphasize the seed, with a corresponding under-emphasis upon the culture of the soil. This extraordinary attention to the origin and to the nature of the Christian message has had a decided influence upon theological education, and particularly on the teaching of the New Testament in the typical Protestant theological seminary in the western world: namely, to educate the mind at the expense of the will. And yet we are told, "It is the heart that makes the theologian."[11]

Two factors among others have contributed in a telling way to bring about this situation.

Consider, first, the influence of this notable emphasis upon origins.

Just a century ago Charles Darwin concluded his epoch-making, five-year voyage of the *Beagle,* which led to the writing of his *Origin of Species.* It is noteworthy that the extraordinary interest excited by these inquiries into the origin of natural phenomena, and particularly into the origin of the human family, was also directed at the same time to the origin of the Christian faith. The philosophy of Hegel applied by D. F. Strauss and F. C. Baur to the New Testament gave an impetus to this movement which in time gained such momentum that it has served to become a potent, dominant, ruling power.[12] Like a center of gravity it has drawn the attention, talents, industry and energies of Christian scholars the world over, for nearly a hundred years. This movement from the days of Hegel's philosophy to the present-day Form-criticism of Schmidt, Bultmann and Dibelius has made many positive contributions. Nevertheless it has set up a sort of self-sufficient intellectual solar system which has drawn the whole firmament of Christian education about it as in an orbit, (but not without friction!).

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[11]See Blaise Pascal, *Thoughts,* Section 278. (Harvard Classics).

[12]See H. S. Nash, *The History of the Higher Criticism of the New Testament,* Macmillan, 1900. Chap. VII: "The Turning-Point."

What have been the positive aims of this dominant movement? Among them the following may be mentioned: It has attempted to ground the Christian tradition firmly in its first-century environment.[13] It has sought to make the Christian Faith intellectually respectable in a skeptical world.[14] It has been its object to reconstruct the oral period of nascent Christianity out of which the written records came.[15]

Such study is not only desirable and necessary, but it is an indispensable apologetic to the persistent questioning of the human mind. This is the imperative task of historical study. But let it be observed with all frankness: historical study also has its limitations, for man is more than mind. Historical study is like chemical analysis of seed in the laboratory. The historian, like the chemist, weighs, measures, grades the seed. But no chemist, however ingenious, has ever been able to produce the sperm in the seed by a chemical formula. He can analyze the seed into its component natural elements. But seed can be reproduced after its kind only when it is introduced into its appropriate conditioning matrix. Just so the historian can deal with the New Testament documents and pass judgment upon their historic genuineness and integrity. He can trace the consequence of cause and effect in successive generations. He can outline, he can reconstruct its nascent environment. But that is not planting the seed. As an historian he cannot create that vital something in the Christian message.[16] But the divine Word in the Christian message once really planted in human personality reproduces itself after its kind. History does not make the seed. But the seed once planted in personality can make history![17] A whole century of searching critical analysis has not only

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[13]See C. H. Dodd, *History and the Gospel,* Scribners, 1938, Chapter 2. "The Historical Tradition in the New Testament."

[14]See John E. Kuizenga, *The New Testament Apologetic Today.* Inaugural Address. *The Princeton Seminary Bulletin,* Nov., 1931, pp. 1-12. Bibliography, pp. 11, 12.

[15]This is the leading aim of the school of Form-criticism *(Formgeschichte).* For an exposition of its aims and methods see R. H. Lightfoot, *History and Interpretation in the Gospels,* Harpers, 1934, and F. C. Grant, *The Gospel of the Kingdom,* Macmillan, 1940, Chs. 1, 2.

[16]See Edwin Lewis, *The Faith We Declare,* Cokesbury, 1939, pp. 49-51.

[17]"Whenever the Gospel is proclaimed, it brings about a crisis, as in the experience of the individual, so also in the experience of whole communities and civilizations. Out of the crisis comes a new creation, by the power of God." C. H. Dodd, *History and the Gospel,* p. 181.

left the New Testament message intact but the spermatic character of the Christian message is as vital today as ever.[18]

Consider yet another feature of New Testament study during the past century: namely, the amazing production of accessories and aids to study.

Let one concrete example suffice. The letter of Paul to the Galatians is brief enough to be printed in three and one-half columns on the front page of *The New York Times.* Yet, in 1920 Ernest DeWitt Burton published his monumental commentary on Galatians consisting of 541 pages of finely printed material. His bibliography includes fifty important commentaries on this tiny letter alone, all published between 1840 and 1920. He also lists 81 important treatises and books on destination, date, genuineness, text and teaching of the epistle. What an eloquent tribute to the inherent worth and permanent appeal of this one document! During the two decades between 1920 and 1940 in which your speaker has been teaching this letter to seminary students, this unceasing output of commentaries and treatises on the Galatian letter has kept well apace with the average of the preceding eight decades.[19] When one considers in addition to this literature the fabulous wealth of newly discovered New Testament manuscripts and the multiplied variant readings for determining and evaluating the true text, the highly improved technical equipment for critical study,[20] the abundant variety of available New Testament translations from Greek into English, to say nothing of the vast sermonic literature on this single New Testament document, no one can fail to recognize that the present-day student of the New Testament is embarrassed by his riches. This amazing enrichment of accessories and aids to the study of the New Testament has thrown

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[18]Emerson, in his essay on "Books," (*Works,* Vol. 3, p. 314), declares certain books to be "vital and spermatic, which do not leave the reader what he was."

[19]For instance, Blunt (Clarendon, 1925), Knox (Gore, 1928), Pearce and Garvie (Harpers, 1928), Dow (In Abingdon Bible Comm., 1929), Ropes (Harvard Theological Studies XIV, 1929), Erdman (Westminster, 1930), Macgregor, *Christian Freedom,* New Ed., 1931, Lietzmann (Handbuch, 3rd. ed., 1932), Duncan (Moffatt, 1934), Krauss (New Test. Comm. 1936), Lenski (Interpretation, 1937).

[20]See C. H. Turner, *The Study of the New Testament 1883 and 1920,* Clarendon Press, 3rd. ed., 1926. F. H. Kenyon, *Recent Developments in the Textual Criticism of the Greek Bible,* Oxford Press, 1933.

a flood of light upon the nature of the Christian message. Nevertheless it has exercised an influence over Christian education very similar in effect to the influence of the study of origins. Its very absorbed concentration upon the character and analysis of the seed has led to a corresponding lack of concentration upon soil-culture, and so in its own way it has served to exalt the function of the intellect over the will in the educative process. Consequently a generation which has been remarkably successful in producing new translations, and in multiplying a literature about the Bible, has not been as successful in producing new men; the written epistles of the New Testament have not been reproduced into living epistles; their lofty ideas have not been matched by an equally robust faith; and contemporary Christian knowledge is theoretic and academic, rather than experiential and vital. Can we not hear our Lord saying to us today as he said to the serious but static leadership of his own day, "These (things) ye ought to have done, but not to have left the other undone"?[21]

III. Where Jesus Placed the Emphasis in Education.

In the presence of the contemporary world situation, how refreshing it is to turn directly to Jesus when we begin to think of this serious business of training men in the Christian tradition. For observe where Jesus placed primary emphasis. Jesus emphasized the function of soil in the educative process.

Within the structural framework of the Third Gospel is a passage which beginning at 6:12 and continuing through 9:50 is frequently referred to as the "Training of the Twelve." This passage is an educational masterpiece in its own right. It begins with Jesus' choice of the twelve after a night of prayer immediately following the occasion upon which the accredited religious leaders of Jesus' day had determined to break with Him and to destroy Him. The issue between the new life he had to offer and their legalistic externalism was far too deep to be bridged by any compromise. No new patch on the old garment would suffice.[22] To fill their old wineskins with His new wine would lead to the loss

[21]Matthew 23:23; Luke 11:42.
[22]Luke 5:36.

of both.[23] Their reluctance even to taste the new wine was due, according to Jesus, to ingrained habits of thought which insisted upon an outward conformity to a rigid theological system. It was also due to their unwillingness to adopt new habits of life required by the highest loyalties.[24] And so while these leaders watched to see whether Jesus would conform to their traditional sabbath, He said to a man with a withered hand: "Stretch forth thy hand."

> "And he did so; and his hand was restored. But they were filled with madness; and communed one with another what they might do to Jesus. And it came to pass in these days that he went out into the mountain to pray; and he continued all night in prayer to God. And when it was day, he called his disciples; and he chose from them twelve, whom also he named apostles."[25]

The succeeding units in the composition of the Third Gospel now offer a first-hand interpretation of the nature, methods and aims of Jesus' teaching in the training of those to whom he proposed to commit the advancement of His cause.

Three outstanding features of this treatment impress the reader: The type of men, the type of training, and the direction of the training.

Observe, first, the type of men. They were men chiefly who were at home in the work-a-day world, like fishermen[26] and tax-gatherers.[27] They were men of humble origin, alert and plastic; men who were venturesome enough to ally themselves with a dynamic leader. They were men who at the same time were ready to identify themselves with a cause the true nature of which was as yet obscure to them.

Observe also the type of training adopted by Jesus. One cannot fail to be impressed by the cumulative effect of such repeated notations as these in the narrative:

Luke 6:27 "But I say unto you that hear."
6:47 "Every one that cometh unto me, and heareth my words and doeth them, I will show you to whom he is like."
6:49 "But he that heareth and doeth not is like a man that built his house without a foundation," etc.
7:22 In answer to John's question, "Art thou he?", He said: "Go, and tell John the things which ye have seen and heard."

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[23]Luke 5:37, 38.
[24]*Ibid.*, 5:39.
[25]*Ibid.*, 6:10-13.
[26]*Ibid.*, 5:1-8.
[27]*Ibid.*, 5:27-32.

8:8 "He that hath ears to hear let him hear," etc.
8:18 "Take heed, therefore, how ye hear."
8:21 "My mother and my brethren are these that hear the word of God, and do it."

Jesus was looking for fertile soil: teachable people, open-minded people who were alert to the contagious influences proceeding from Him in his words and works. The distinguishing earmark of Christian culture embodied in the teaching ministry of Jesus, or shall we say in the learning process of the disciples, is the intimate relation between sense-perception and the law of growth.

And now observe also the direction of this training. This passage in Luke is brought to a conclusion when Jesus sends out these men to do what He had been doing. Having seen and heard, they were now to do. Impression was to be followed by corresponding expression.[28] Upon their return, while they were still flushed with their success He tried them out at the feeding of the multitude. When they failed to respond He proceeded to do what they would not do. Whereupon, ignoring that period in the ministry of Jesus detailed in Mark 6:45-8:27 and usually referred to as the "Great Omission," Luke introduces the reader directly to "Crisis Week."[29] At Caesarea Philippi, Peter, speaking for the Twelve, confesses Jesus as "The Christ of God."[30] So far, at least, the spiritual susceptibilities of these men had been made aware of his true nature, although this awareness was as yet most delicate and immature. The seed had been planted and they were ready for the next stage in their development.

IV. The Authority of the Optic Nerve.

The primary importance of the eye and ear as effective agents in the learning process has been recognized from time immemorial. John Oman referred to it as "the authority of the optic nerve."[31] Jesus employed sense-impression as a primary requisite in the

[28]See Luke 9:1 ff.
[29]For Streeter's attempt to account for this omission see *The Four Gospels,* Macmillan, 4th Edn., 1930, pp. 176-179.
[30]Luke 9:20 (Mark 8:29; Matthew 16:16).
[31]See John Oman, *Vision and Authority,* Hodder and Stoughton, 1902, pp. 42-47.

preparation of the soil for the reception of the seed, and with it He associated volitional response: Hear, and do! In His own personality the relation between perception and volitional response was spontaneous. Many notable instances are found in the Gospels.[32]

What was spontaneous in the personality of Jesus He made it his first business to effect in the personal experience of His disciples. "Unto you," said He, "it is given to know the mysteries of the kingdom of God; but to the rest in parables: that seeing they may not see and hearing they may not understand."[33] Jesus realized full well what a deadening effect awareness to truth may have on personality when intuitive insight is unaccompanied and unmatched by an adequate volitional response.

It is just here that modern education both higher and secondary is weakest. How well John Ruskin understood and described this weakness when he declared: "The main thing which we ought to teach our youth is to *see* something . . . The sum of what we do teach them is to *say* something."[34] Commenting upon a survey of higher education the editor of the *New York Tribune* said:

> "It is probably true that the majority of college students waste much effort and fail to accomplish as much as their energy and intelligence should allow, owing to their ignorance of the best methods of study. . . . Most college students now start out with little or no knowledge of how to work, and only a few overcome this handicap before they are graduated."[35]

Is it not at this very point where we discover a leading clue to the kind of training to which the personal will most readily responds? And is it not strange in the light of the extraordinary emphasis in modern education upon the training of the teacher, and the nature of the pupil, together with the ample values derived from the psychology of religion, that Christian education, and particularly seminary education, has been so slow to take advantage of these values and to embody them as a constituent part of the seminary curriculum? The modern advertising world has not been at all slow in taking advantage of this intimate relation between

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[32]For instance see Luke 7:9; 7:13, etc.
[33]Luke 8:10.
[34]John Ruskin, *Modern Painters,* 2nd Edn., Vol. 4, p. 409.
[35]Editorial page, *New York Tribune,* March 18, 1923. Part 2, p. 4.

sense-impression and volitional response! How true it is that "The sons of this world are for their own generation wiser than the sons of light!"[36]

Speaking particularly of the culture of the eye, John Ruskin used to plead for the recovery of what he called "the innocence of the eye."[37] That is to say, a sort of childish perception of things without a corresponding consciousness of what they signify, "as a blind man would see them if suddenly gifted with sight." The child sees what he sees. The adult sees what he wants to see or what he thinks he sees, if he sees at all. The adult interprets what he sees by his experience. The child interprets his experience by what he sees. Do not many of the child's questions arise out of his desire to corroborate what his perception tells him he sees but which he cannot as yet relate to his experience? And what was it that our Lord meant when he declared, "Except ye become as little children"?[38] What we see, or rather how we see, has a profound effect upon our inner consciousness. Shoddy observation results in shoddy thinking. The best corrective to crooked thinking is straight seeing! Sharp observation of sensuous objects begets sensuous thinking.

> "Tell me where is fancy bred,
> Or in the heart or in the head?
> How begot, how nourished?
> Reply, reply,"

sings a voice in Shakespeare's The Merchant of Venice.[39] And answer is given:

> "It is engender'd in the eyes,
> With gazing fed;" . . .

Jesus recognized the intimate relation between sense-impression and the intuitions, and the corresponding influence of both upon the whole life. "Whosoever looketh . . . to lust . . . hath committed adultery."[40] If it were better to pluck out a right eye which

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[36]Luke 16:8.
[37]*Elements of Drawing and Perspective* (Everyman's Edition, Dutton), pp. 3, 4.
[38]Matthew 18:3.
[39]*The Merchant of Venice,* Act 3, Scene 2.
[40]Matthew 5:28.

causes one to stumble, how much more important is the education of that eye as a positive factor in spiritual culture! "Man is much more than a rational being," declared Woodrow Wilson, "and he lives more by sympathies and impressions than by conclusions . . . We need wholesome experiencing natures, I dare affirm, much more than we need sound reasoning."[41] Woodrow Wilson did not deprecate the training of the reason. But he did recognize the significance of the intuitive function in personality. And the New Testament as a body of literature is unrivaled for its direct appeal to the intuitive in man, and through the intuitions it speaks with a divine imperative to the will in man. Yet for over a century the New Testament has been predominantly subjected to the critical function of personality!

In theological education how can the teaching of the New Testament effect a more normal balance between the intellectual and the volitional functions in personality? What place is there in the theological curriculum for the education of the intuitions? How can the culture of sense-perception in the candidate for the Christian ministry contribute, in the words of Dr. B. B. Warfield of Princeton, "to make scholar-saints become preachers?" These and many other similar questions now crowd in upon us for answer.

V. The New Walter H. Robertson Chair of New Testament.

Certain specific answers to such questions appear when the place of the New Testament in the theological curriculum is considered. Today we are thinking especially of the most recently established chair, the Walter H. Robertson Chair of New Testament, at Union Theological Seminary. This was made possible by the will of the late Mrs. Walter H. Robertson, of Norfolk, Virginia, in memory of her beloved husband. Today we give thanks for their devoted lives and her generous benevolence in the establishment of this chair. It is therefore right and proper to be spe-

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[41] *Atlantic Monthly,* Sept., 1897. Reprinted Nov., 1932, Diamond Jubilee Number, Vol. 150, No. 5., pp. 549-559, article entitled "On Being Human." See also Walter Lippmann, "The Scholar in a Troubled World." *Atlantic Monthly,* Aug., 1932, pp. 148-152.

cific at this time concerning the kind of teaching to which this chair shall be devoted. I invite the consideration and approval of the Board of Trustees of Union Theological Seminary to a three point policy by way of defining the functions of this chair.

1. *The Study of the New Testament by Books.*

The New Testament as a book is a collection of twenty-seven documents consisting of the Gospels, the Acts, the Epistles and the Apocalypse. Each and every document of this collection is a distinct literary entity. Each has its own identity and its own characteristic relations to its other kindred documents and also to the whole. Each document is a unit which must be interpreted, understood and evaluated in terms of its own structural unity. All of these documents cannot be studied with equal thoroughness within the scope of a three year seminary course. Nor is this necessary. The laying of foundations toward mastery of certain strategic books is possible, and the habits of approach formed in the study of any one unit serve with equal value in the study of others and thus provide for an enlarging grasp and for growth in understanding and using the whole. The catalogue of Union Seminary now describes such courses as at present are being offered with this end in view.

2. *The Study of the New Testament by the Direct Approach.*

Just as the New Testament as a whole is a collection of smaller units, each single New Testament document is the composite whole also of smaller units. Each unit comprehended as a part has certain relations to other parts and so to the whole. However different the New Testament may be from all other literature, in its origin, in its inspiration or in its subject matter, it is like all other literature in its form. And by form we mean composition. Composition simply means putting things together to make a single whole. Just as composition is the starting point of all method in the creative process, so too composition is the starting point of all method in the learning process. When we think intelligently, as human beings are supposed to think, our minds form structural patterns

which we call sentences. The sentences of the musician are notes put together in certain relations. When the notes of good composition are played in these relations the listening ear is delighted with music. The sentences of an artist are colors, forms, lines, arranged in pleasant order. When a good work of art is viewed in its composite relations, the observing eye is gratified with beauty. So too the sentences of an author are words arranged in an order to convey a thought, or to mean one thing. When these relations are comprehended, the mind of the reader is gratified with truth and meaning. Thus all composition, whether music, or art, or literature, is designed to bring the creative mind and the learning mind together. Sense-perception is the instrument in personality which hooks and eyes the creative mind to the learning mind. The difference between noble and inferior composition is the extent to which the whole can be comprehended in the light of its parts, or the manner in which parts are naturally integrated into a single whole. Judged merely in terms of composition, the New Testament is a masterpiece. The fundamental error of Christian education in its typical use of the New Testament, (and, for that matter, of the Bible as a whole), has been the failure to start and to centralize the learning process about composition. This does not mean the study of the Bible merely as literature. It does mean the right use of the literary form as the natural gateway to its inspired truth.

In this learning experience, three distinct, and valid, direct approaches to the New Testament documents are now clearly recognizable. In the first approach the learner proceeds from the whole to the part. In the second approach the learner proceeds from the part to the whole. In the third approach the learner passes judgment upon the document. Having allowed the author to speak first, the learner now speaks back. He makes up his mind about the author's message. In his new volume, *How to Read a Book,*[42] Mortimer J. Adler describes these three processes in a more detailed manner. He calls the first process "structural or analytic"; he calls the second process "interpretative or synthetic"; and the third he calls "critical or evaluative." There is no question whatsoever that this threefold approach is the normal, natural order in which per-

[42]Simon and Schuster, N. Y., 1940, p. 124.

sonality first senses, then feels, then understands and finally responds to truth in composition. It is noteworthy that Duncan Black MacDonald declares in a discriminating essay entitled "On Reading the Old Testament", "We must read our Old Testament not for content—edifying or theological;—not for criticism—historical or textual;—but purely for the effect of each passage upon ourselves."[43] Dr. MacDonald would not deny the validity of either of the other approaches mentioned, (for content or for criticism), but he does affirm where the learning process must begin and where it must be centralized if it is to be most effective. And he continues: "We must begin with the literary form" . . . (that is, with composition) . . . "This (process) of course, runs in the teeth of the strictly analytic methods followed so far, but it has high advantages of its own. It is in fact the method of literature, as opposed to that of physical science, the method of studying modes of expression, rather than concrete facts." Note that phrase, "modes of expression." This is the very essence of composition. It is the point where the creator and the learner come to grips in the learning process. The learner's senses have been impressed; his desires have been touched; his motives have been searched, or his will moved to that extent to which he has submitted himself to the creative mind in the document. At the center of personality he is brought to free personal decision. It is not what he has done to the document that matters, but what the document has done to him.

Once the New Testament literature is regarded in terms of elemental composition, the creative mind which produced the literature is brought into correct functional relation to the learning mind. The Christian message stands in relation to the Christian person as the seed to the soil. The spermatic nature of the message is released to do its creative work in the personality of the learner. Stated in the language of theology, as employed by Dr. William Temple, "This is not totally different from saying that I am concerned with what the Holy Spirit says to me through the Gospel."[44]

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[43]See *The Hebrew Literary Genius,* Princeton Univ. Press, 1933, pp. 1-6.

[44]William Temple, *Readings in St. John's Gospel,* Macmillan, 1939, p. ix. Speaking specifically of the mind of the Fourth Evangelist the Archbishop declares: "He puts together the various constituent parts of truth

Of the three educative processes just described, namely, the Structural, the Interpretative, and the Critical, the first and the second now require somewhat more precise definition. The relation of these two processes each to the other, is perhaps most readily recognized when the function of the English New Testament is considered in relation to the function of the Greek New Testament in the learning process. And this leads directly to the third statement of policy for the Walter H. Robertson Chair of New Testament.

3. *The Study of the New Testament in the Mother-Tongue of the Student as the Controlling Discipline.*

Two factors determine the ascendency of study in the mother-tongue: The function of private study and the requirements of public use. Let us consider each:

The Function of Private Study. Every man thinks best, understands best, in his own mother-tongue. By mother-tongue we mean one's native speech. The English language is our mother-tongue. By birth and training we think naturally in terms of English. In other words, for us here the English language is the student's most direct avenue of sense-perception. The New Testament in English offers the student the most immediate, direct and permanent access toward mastery. The study of the New Testament towards this mastery should therefore proceed in terms of the mother-tongue.

The Requirements of Public Use. What is true in private study is made just as true by the requirements of public use. The minister's use of the Bible with his people is carried forward in their mother-tongue. In most cases the American church reads the Bible, uses the Bible, when it uses it at all, in English. Our King James English version of the Bible is the direct product of the vehement demand made by the people themselves to read the Bible in their own mother-tongue. This is our priceless Protestant

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and contemplates them in their relations to one another. . . . This is the method of artistic, as distinct from scientific, apprehension and is appropriate to truth which is in no way dependent on, or derived from, other truth, but makes its own direct appeal to reason, heart and conscience." Pp. xxi, xxii.

heritage for which our fathers bled and died: the right and obligation of each man to read and to interpret and to understand his Bible in the vernacular. The minister's training toward mastery should therefore proceed in terms of that vehicle dictated by actual use.[45]

These dual considerations—the function of private study and the requirements of public use—are the two factors which determine the learner's path toward mastery. The most successful person in any profession should be the one who most completely carries out in actual practice the training he has spent years in acquiring. Learning by doing, according to the disciplines of the direct approach, is a skill;[46] a skill which provides the surest way of avoiding that embarrassing hiatus in the minister's career between his

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[45]See L. M. Sweet: *The Study of the English Bible,* Association Press, 1914, pp. 51-67. The Biblical Seminary in New York, founded by Dr. Wilbert W. White, is the leading pioneer in this field.

[46]The technical term for the direct approach is Art-form. Art-form must not be confused with Form-criticism. Form-criticism is a tool of the historian. Art-form is the tool of the interpreter. The historian using form-criticism lifts a given passage out of its context in composition and classifies it according to types of traditional material (the miracle story, the paradigm, the parable, the proverb, the apocalyptic saying, the passion story, etc.). These types of material once identified by their characteristics are then related to their appropriate sequence in the supposed order of development in the time stream. Thus the historian seeks to determine the laws of oral tradition and to evaluate the trustworthiness of our knowledge of Jesus. For recent discussions of the history, assumptions, value and limitations of form-criticism see Filson, *Origins of the Gospels,* Abingdon, 1938, pp. 85-114, and suggested bibliography. The interpreter, employing art-form, studies the relations of any given passage in its context by use of the laws of composition. His aim is to bring himself under the influence of the creative mind as expressed in the composition and thus to experience the values communicated directly to his susceptibilities by the vital stream which is timeless, pertinent and ever relevant to the present. The historian evaluates the document in terms of the past. The interpreter focusses its inherent values upon the present. We need only a few historians and they should be reliable. We look to the university to produce them. We need many interpreters and they must be competent. It is the business of the seminaries to train them. The interpreter must be historically minded! But should the historian be entirely disinterested in the present?

For literature on art-form see: Ruskin, *Elements of Drawing and Perspective* (Everyman's Library). Dutton. 1932 ed. Essay on Composition, pp. 141-194, also Preface, pp. xvi, xvii. Taine, *Introduction to the History of English Literature* (Harvard Classics), Vol. 39, pp. 410-437. Knight, *The Christian Renaissance.* Macmillan. 1939. Chaps. I-IV; to be read with discrimination. Bailey, *Art and Character.* Abingdon. 1938. Chap. I, Readings p. 36. Kuist, *How to Enjoy the Bible.* Pamphlet. John Knox Press. 1939. Dudley and Faricy, *The Humanities.* McGraw-Hill. 1940. Chaps. 8, 11, 12, 17, 18. See also footnotes 42, 43, above.

seminary days and the moment when he begins to feel at home in the Bible with his people. The tragic fact is that so many ministers are never really delivered from that hiatus.

(1). *The Function of the Greek New Testament.*

But what shall be said about the function of the Greek New Testament in the minister's training? Only exceptional students ever acquire a knowledge of Greek sufficiently adequate to carry forward the inductive processes required by structural study, (from the whole to the part), in Greek. Nor is this necessary, for practical experience reveals how very much of the New Testament is immediately available without any knowledge of Greek. But when all this is said, it still leaves Greek as a primary and invaluable tool in the learning process. The English text can carry the student a long way toward mastery but it cannot carry him all the way. He can quarry out truth with English but he cannot polish it without Greek. In crucial matters of interpretation exact knowledge of the Greek New Testament is indispensable. Those crucial matters of interpretation which demand an exact understanding of terms; the precise determination of syntactical relations; the accurate evaluation of variant readings, may not involve such persistent attention in the total inductive learning process, but the attention these things do require is crucial, and the Greek New Testament takes its own place as a contributory and technical aid in rounding out and completing the minister's equipment, where first-hand use of the New Testament in his mother-tongue does not or cannot take him.

In the theological curriculum these two disciplines, the one in English, the other in Greek, are closely akin and mutually interdependent. Each has its own unique contribution to make to the equipment and training of the student and both processes happily may proceed concurrently, as they now do in the Union Seminary curriculum. While the courses in English are carried forward by training the student to think in terms of relations, first by emphasizing the structural approach, (from the whole to the part), and then proceeding to explore the relations of strategic centers to the organic whole, the courses in Greek start naturally with the part

or unit: word studies, syntactical relations, textual problems are its preeminent interpretative spheres of attention, while rapid reading of the Greek text reaches out toward grasp of broader structural relations. When the direct approach by the mother-tongue is made the central discipline in the student's learning experience, every bit of knowledge about the New Testament gleaned from whatever source takes its own place in his enlarging view; his attention is quickened, and everything he acquires by broader reading "groups and arranges itself in an order which is lucid because it is everywhere in intelligent relation to an object of constant and growing interest."[47]

(2). *The Place of New Testament Criticism.*

One concrete illustration of this value is seen when the third valid approach to the New Testament is mentioned, namely the Critical or Evaluative approach, or, as it is better known, New Testament Introduction. The actual problems of New Testament Introduction develop normally out of the structural and interpretative approaches. Ideally they may be most effectively handled book by book. For instance, the main features of the Synoptic Problem arise inevitably out of inductive study of any one of the first three Gospels, while no one can study the Fourth Gospel without being made aware of the critical problems which lie always in the immediate background. A carefully selected and balanced bibliography of reading supplemented by lectures at timely intervals, together with frank discussion of these problems in class room sessions, becomes an essential requirement of the study of any one book. Or separate courses sketching the nature, history, methods and values of New Testament Criticism become an invaluable contributory aid in keeping the student abreast with the advance of New Testament study. When viewed from a strictly educative point of view, let it be said with all frankness, the function of New Testament criticism is a contributory rather than a controlling discipline in the learning process. And no one ever stated this fact more clearly or emphatically than P. T. Forsyth: "The

[47]See James Russell Lowell, "My Experience with Dante's *Divina Commedia.*"

final criticism of the Bible is not the higher rationalism but the highest grace . . . There is a dogmatic criticism of the Bible higher than what is called the higher. And it consists in judging the parts of the Bible by its whole message and action, in bringing every detail to this test—how does it serve the one divine purpose which makes the library a book and the book the Word—the purpose of preaching saving grace."[48]

There *is* a criticism of the New Testament higher than the higher. It is the criticism which the composition of the New Testament makes by its demands upon the learner as he works under competent guidance from the whole to the part or from the parts to the whole: The requirements of first-hand, acute and accurate observation of relationships,[49] the necessity of reflection and reason, the fidelity of straightforward intellectual processes, the examination of motives and ethical standards, the crucial demands upon personal decision, the stimulation to wide reading, the stimulus to prayer, to group sharing and to personal evangelism. It is not what the student does to the New Testament that really matters. It is what the New Testament does to him and through him: The creative mind in the documents performing its appointed function in the personality of the learner.

(3). *The Values of Observational Thinking.*

For students whose mental processes are disciplined by observational thinking the direct approach to the composition of the New Testament is like breathing their native air. But a student unaccustomed to first-hand observation or accustomed to read his New Testament chiefly for something to *say,* rather than for something to *see,* experiences profound difficulty. For some students this means a practical revolution in their mental and spiritual life. For others it means an emancipation from slovenly thinking for the first time. It is one thing to read a text-book about a New Testament passage. It is entirely another to hold oneself to stead-

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[48]P. T. Forsyth, *Positive Preaching and the Modern Mind,* Eaton and Main, 1907, pp. 19-21.

[49]Henry van Dyke speaks of this attitude as "the fruit of an attentive habit of veracious perception." See *Essays in Application,* Scribner's, 1905, pages 233, 234.

fast scrutiny of relationships within the composition of the New Testament itself. Yet here is the first step. Here is the central imperative requirement in preparation of the soil for the seed. It corresponds to the plowing and the harrowing of the earth. And for some students this is a harrowing experience, but in the end a very wholesome one. For this is learning by doing. Horace Bushnell read and practiced Coleridge's *Aids to Reflection* for a full half-year. At the end of that period he declared, "My powers seemed to me more than doubled."[50] One of the first maxims in the *Aids to Reflection* might well be hung as a motto in every study: "To restore a commonplace truth to its first uncommon lustre, you need only to translate it into action. But to do this you must first have reflected on its truth."[51]

VI. The Distinguishing Earmark of Christian Culture.

And so we bring our present study to its conclusion. We have been thinking today of seed and soil; of the relation of the Christian message to the Christian person; of the intimacy in Christian culture between sense-impression and the law of growth. We have seen how a century of searching critical analysis of the New Testament has left the Christian message as spermatic as ever. But more striking still the Christian message has not been improved upon, nor can it be. T. R. Glover has well said: "Jesus Christ transcends our categories and classification; we never exhaust Him; and one element of Christian happiness is that there is always more in Him than we supposed."[52] But is there not still another element of Christian happiness in the fact that there is also much more in us that we may win for Him? Today, as always, Jesus is looking for fertile soil. The distinguishing earmark of the learning process in Christian culture is the intimate relation between sense-perception and the law of growth.

John Ruskin ranked Sir Walter Scott as the great representative of the mind in literature and J. M. W. Turner as the cor-

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[50]Mary Bushnell Cheney, *Life and Letters of Horace Bushnell*, Harpers, 1886, p. 209.

[51]S. T. Coleridge, *Aids to Reflection*: Aphorism 3.

[52]*The Jesus of History*, Association Press, 1918, p. 22.

responding representative in art during the early 19th century. Speaking of the kind of work done by these two great See-ers, he declared: "The more I think of it I find this conclusion more impressed upon me,—that the greatest thing a human soul ever does in this world is to *see* something, and tell what it saw in a plain way. Hundreds of people can talk for one who can think, but thousands can think for one who can see. To see clearly is poetry, prophecy, and religion,—all in one."[53] When the authority of the optic nerve and the dynamic authority of the New Testament message once become really fused in Christian education we may look for a new day in Christian culture: a culture in which Christian truth is made clear and articulate in glowing personal experience. Here is a central task in seminary education to which the Walter H. Robertson chair addresses itself.

One of the most exalted pictures in the whole Bible is the one found in the closing chapter of the Apocalypse. It is the picture of a stream. "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb."[54] A seed-plot watered by this pure stream of life clear as crystal; a seed-plot where likely soil is plowed and harrowed by adequate disciplines; good earth where the Christian message takes deep root in Christian persons; holy ground where men grow up into spiritual maturity; a seed-plot which bears crops of fruit and produces leaves for the healing of the nations—this is the New Testament ideal of a seminary in which men are trained in the Christian tradition. We rededicate ourselves today to help make the ideal actual.

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[53] *Modern Painters,* 2nd Ed., Vol. III, p. 268.
[54] Revelation 22:1.

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I. EXEGETICAL THEOLOGY.

THE BIBLE. *By Walter Russell Bowie.* Association Press, New York. 68 pages. 50c. This is the eleventh of the "Hazen Books on Religion," the purpose of which is to present concisely and inexpensively a number of the best interpretations of the Christian truth as a guide to right living today. The author, while calling attention to the Bible as literature, lays greater emphasis on the Bible as a book of life growing up out of the definite experience of God's people, Israel. He endeavors to show that the Bible has in it the record of God's dealing with man, and this generation needs to know that God is still actively at work in the world, that the world is accountable to Him and that Jesus Christ can and does change individuals, society and nations. It is a timely volume. D. T. C.

FROM THE STONE AGE TO CHRISTIANITY. *By W. F. Albright.* The Johns Hopkins Press, Baltimore. 363 pages. $2.50. Prognostication is seldom safe, but the present reviewer does not feel rash in saying that this is one of the most important works in the field of Biblical studies to appear in our generation. It is the sort of book that has long been crying to be written. And it may be added that it would be hard to find one more fitted to be its author than Prof. Albright, whose learning in the various branches of ancient Oriental history, archæology and linguistics is perhaps exceeded by that of no living scholar.

Too long has the study of Hebrew religion been the prisoner of a philosophy of history which traces its parentage through Wellhausen and Vatke to the Hegelian dialectic. This philosophy, seeing its triads in everything, found it necessary that all religion have developed from polydemonism to henotheism to monotheism. As for the facts, they must be stretched on this rack which, in the words of Prof. Albright, has become a "Procrustean bed." It is thus an accepted fact that monotheism began not with Moses but with the prophetic movement and did not reach its full development till the Exile and after. So says the scheme, and, because the scheme has become an orthodoxy, practically all histories of Israel in recent decades have been tailored to fit. Like other orthodoxies, too, it is not kind to those who dare dispute its claims: for which reason we further predict that Prof. Albright will gain scant applause among his more "liberal" colleagues.

In this book, the sub-title of which is *Monotheism and the Historical Process,* Prof. Albright traces the development of man's idea of God from farthest antiquity to the time of Christ, calling to his aid a factual knowledge which is astonishing in its scope and depth. No work of the kind that we know of is more firmly based on the tangible results of archæological research than this. And Prof. Albright's conclusions are not at all the usual ones. Monotheism is early and original in Israel. Moses was monotheist. The prophetic movement was a reformation—to be likened to the

Protestant Reformation—which sought to recover ancient truth, and was in no sense a religious innovation.

Prof. Albright is no fundamentalist. His viewpoint is critical; he accepts the main tenets of the Wellhausen theory of the documents. But he emphatically does not accept the philosophy of history thereto appended which wholly inverted the traditional understanding of the Old Testament. And for all that his views upon the composition of the Old Testament will be displeasing to many, few scholars alive today have a more realistic comprehension of the basic historical trustworthiness of the Bible narratives.

The final chapter entitled "In the Fulness of Time" brings the great story to a fitting conclusion. There is a splendid summary of the world contemporary with our Lord, the likeness of which to our own world is startling. There is also a brief and sane treatment of the documentary sources of our knowledge of Jesus. Here, as throughout the book, there is exhibited the rare union of a profound erudition and an humble reverence for truth. The book closes: "The civilization of that day was in many respects comparable to what it is today. Philosophy ranged over just as wide fields of speculation; men's religious attitudes varied from the loftiest ethical monotheism to the most benighted superstition, just as today. . . . Today we see Occidental civilization tottering; we see inellectual activity declining over a large part of the globe; . . . We need reawakening of faith in the God of the majestic theophany on Mt. Sinai, in the God of Elijah's vision, . . . in the God of the Agony at Gethsemane . . . ." J. B.

How Came the Bible? *By Edgar J. Goodspeed.* Abingdon-Cokesbury Press, New York and Nashville, Tenn. 148 pages. $1.50. The story of the Bible is sketched from the first Old Testament book, (Deuteronomy, according to Dr. Goodspeed), down through the modern translations. Many in our Church will feel that the usefulness of the book as a study book will be injured by Dr. Goodspeed's unqualified acceptance and presentation of a view of the authorship and dating of the writings which is far out of accord with the traditional view. However, the latter half of the book dealing with the manuscripts and versions will be welcomed by all and the book throughout is characterized by Dr. Goodspeed's fine style and wealth of information. J. E. B.

Who Was This Nazarene? *By Dr. Albert F. Gilmore.* Prentice-Hall Inc., New York. 322 pages. $2.75. The author is prominent in Christian Science circles, and his book professes to be "a challenging and definitive biography of the Master." He accepts the Gospel narratives as recorded in the New Testament and gives the Christian Science interpretation of who Jesus was and how His mighty works were wrought. The system which he represents is read back into the life of Christ. Christ is synonymous with truth. This Christ, or this Truth, which Jesus so triumphantly expressed, "gave Him power over material conditions of every type, over so-

called material law." Mary's concept of God as the only Father was so clear that she rose above the human law of generation, and it was this concept of fatherhood which enabled her to bear the Christ-child. Jesus was not God, but He became "the great Teacher and demonstrator of divine Power." He lifted Himself out of materiality into the atmosphere of mind; He knew that the so-called body was but "the objectification of material sense," etc., etc. As a life of Jesus the book is made valueless by the underlying system of thought which colors the whole. D. W. R.

THE CREED OF CHRIST. *By Gerald Heard.* Harper and Brothers, New York. 169 pages. $2.00. Through no fault of his own, the author of this book grew up an utter unbeliever. But because he had and has the real spirit of the scientist he discovered as he went out into the world that there was something he had been missing in life and this something he has found in Jesus. His next book is to be on "The Beatitudes," but there is nothing illogical about the appearance of this one first. It is really a discussion of the Lord's Prayer, and what he has to say ought to be read and pondered in a time like this. Regardless of who the man is, he has written the most amazing and helpful volume I have found in many a day, and when I realize that the author is actually one of the foremost writers and thinkers of our age,—long the intimate associate of men like G. B. Shaw, H. G. Wells and all that set of free-thinking but brilliant Britishers, and now an humble follower of the way of Jesus,—I rejoice to pass along the word that here is a "must book" for every pastor and leader in our Church. I have given *The Creed of Christ* to the limit of my meagre purse and now I am lending my volume to man after man as the days go by and always with the assurance that I have opened the door for another brother into a fullness of power and peace that is truly of God. If you are hungering for a veritable secret which you will want to blazon from the housetops then read these few small but pregnant pages. They are worth their weight in gold to any man. D. P. M.

JESUS AND BROKEN PERSONALITIES. *By Brooksie Stillwell Wells.* Fleming H. Revell Company, New York. 283 pages. $2.00. Here are story-studies from the Gospel of John illustrating the work of Christ in redeeming lives of all kinds of men from waste and wrong. A rather generous imagination builds the background for the familiar stories of Jesus meeting and helping Nathaniel, Nicodemus, the man at the pool of Bethesda and many others in thirty-four usually brief stories. They would probably be better when heard, as told by the author, than when they are read. A rather too generous use of direct quotation from the Scriptures is often made, causing the style of the rest of the narrative to suffer by contrast. Some, however, may find the book helpful and devotionally enriching. A. N. B.

FACES ABOUT THE CROSS. *By Clovis G. Chappell.* Abingdon-Cokesbury Press, New York and Nashville, Tenn. 217 pages. $1.50. This is the latest

book in the impressive list that has come from the pen and heart of this distinguished Methodist preacher. This is not a book of interpretation on the meaning of the Cross, nor does it purport to give us any new light on the Atonement. But light does stream from the Cross down on to the figures of the characters grouped around it, and they are revealed as they are, some noble and some ignoble. This is a volume of sermons based on biographical sketches of these "faces about the Cross."

Here is Biblical preaching almost at its best. There is a fine display of the proper use of imagination and evidence of a rare delineation of character. Every preacher should be familiar with the work of this master pulpiteer, but the young preacher must avoid borrowing from him too freely. His sermons nearly always give a new sympathy and a new sense of values and a restored faith in the ultimate victory of righteousness. J. A.

THE SEVEN WINDOWS. *By S. J. Reid, D. D.* William B. Eerdmans Publishing Company, Grand Rapids, Mich. 112 pages. $1.00. The last words of our Lord Jesus Christ as He hung on Calvary's cross are greatly treasured by all his followers. These seven wonderfully significant utterances reveal the heart of our Saviour as He "bore our sins in His own body on the tree." This truth is here strikingly set forth,—an exposition of the seven sayings of Christ from the cross as seven windows through which we view the soul of the Master. The author is reverent and deeply spiritual in his approach to the breaking heart of the Son of God. The reader of this book will find his mind stimulated by a fresh presentation of the love of God and his heart warmed by the illuminating message of this summary of the gospel of redemption. J. L. F.

BIBLE LIGHT FROM PROPHECY. *By Louis S. Bauman.* Fleming H. Revell Company, New York. 169 pages. $1.00. A collection of twenty-five articles published within the last year in the *Sunday School Times,* the central theme being that we are seeing in the historical events of today a beginning of the fulfilment of Ezekiel 38 and 39,—a revived Roman Empire, comprising the nations once included in the Empire, is brought about by the mobilization of the forces of Gog (Russia) who has Gomer (Germany) as a subordinate. Gog's forces, eager to seize Palestine, are to meet the forces of the revived Empire under the leadership of the Antichrist (who may be Mussolini,—"the master mind" of Europe,—but may be his successor). The Antichrist wins on the field of Esdraelon, establishes his power, etc. The political events of the past year, week by week, are worked into this scheme,—but the book was published before the "master mind" attacked Greece. J. E. B.

II. SYSTEMATIC THEOLOGY.

THE NATURE OF THE WORLD. *By W. T. Stace.* Princeton University Press, Princeton, N. J. 255 pages. $3. Dr. Stace is a thinker of note. His Theory of Cells, by which he seeks to overarch realism and idealism, although called phenomenalism, seems to be essentially Leibniz's Monadology brought up to date but without the rationalism or the pre-established harmony. Like many contemporary philosophers the author has a habit of dismissing many historic puzzles by saying: "That's the way things are." Another device of this empirical positivism is to cut the Gordian knot by saying, "That cannot be proved." For example, Dr. Stace thinks it is illogical to try to explain the wonderful order of the universe as the teleological argument does. For the argument depends upon proving that without a Designer the world would have been disorderly. But we cannot prove that. The antecedent probability that the world should be orderly, of itself, is just as great as that it should be disorderly. We have no cosmic background against which to judge such probability.

This is not the place to answer this argument. It is only fair to say, however, that Dr. Stace fails to state the basis of the argument from Design, namely, that we see both order and disorder in the world and can, within limits, trace the origin of both; and more especially that intelligence devoted to the good everywhere produces order. In dismissing the hypothesis of a Supreme Intelligence as an explanation of the Order of Nature, our learned author shows further that he demands more than he expects of his own theory, namely, that it be demonstrative in an over-empirical way. On his own theory the beauty and order of the world are an unexplained but fortunate contingency. In the end he pulls theism like a rabbit out of a hat. Though God is not a metaphysical necessity or ultimate explanation, the evidence for His existence is, like that of mountains, direct perception. We must trust the "witness of the spirit" in the mystics. Not, however, if they say that God is Infinite Power. "He is the helper, lover and refuge of men." Yet having "independent knowledge of God's existence, we may then surmise that these beautiful and good things are His handiwork." But, we ask, if God is thus, in the end, the Creator of the good and the beautiful, has He no connection with the laws of morality, of the mind's working and of light and gravitation that make them possible? This superficial theologizing is common today. How perverse that it should occur in a profoundly brilliant work! D. M. A.

PERSONALISM AND THE PROBLEM OF EVIL. *By Floyd Hiatt Ross.* Yale University Press, New Haven, Conn. 51 pages. $1. In this short but able doctoral dissertation Dr. Ross gives us a clear exposition of the treatment of this thorny problem by Borden P. Bowne, A. C. Knudson and E. S. Brightman, the distinguished leaders of Boston Personalism and of American Methodist theology. Bowne viewed evil as partly the inevitable ex-

pression of finitude, partly as instrumental to character development and partly a sheer unintelligibility that challenges faith and action. Knudson, in similar vein, sees evil as a by-product in a universe ceaselessly energized by a Creator both all-good and all-powerful. Accepting the difficulty of the problem but attacking the concept of a finite deity as a solution, he prefers a baffled faith to the emasculated faith of finitism. Brightman, though sharing the same personal idealism, finds these solutions too unrealistic and too intellectually bankrupt. Forced to choose between Manichaean dualism and a finite God, he was driven to his well-known conception of a benevolent Creator limited by the retarding factor, the Given, within His own nature. Defending this view with great skill, Brightman holds it to be open-eyed, honest, true to experience and even inspiring. Dr. Ross, whose position is closer to that of D. C. McIntosh, criticises Brightman's position as: (1) projecting an unresolved dualism into God's nature; (2) inconsistent with his original metaphysical idealism; (3) practically leading to pluralism. McIntosh's theistic realism makes a clearer distinction between the "immediate products of God's energizing" and the "mediate products" or by-products, saying, in substance, that God created things good but that in some areas (evolution of bacteria, etc.) they have *become* bad. The author concludes that Brightman's Given should be recognized as outside of God's nature to offer a tenable solution of the problem of evil. In view of the broad title it is surprising to find the influential English personalism of James Ward unmentioned. D. M. A.

CHRISTIANITY: AN INQUIRY INTO ITS NATURE AND TRUTH. *By Harris Franklin Rall,* winner of the $15,000 fiftieth Anniversary Bross Award. A Religious Book Club Selection. Charles Scribners' Sons, New York. 363 pages. $2.50. The Bross Prize, one of the richest in the world, attracted 214 manuscripts from 31 states and nine foreign countries. From these Dr. Rall's volume was selected as the best. This fact, and the additional one that it represents the ripened scholarship of one of the leading scholars of the Church, marks this book as one of major importance in the religious field.

Dr. Rall believes that religion is the supreme concern of the individual because here the ultimate questions of his mind and the ultimate needs of his life seek for answer. It is the supreme need of society in a world that is disintegrating before our very eyes for lack of an authority that shall be something more than force, for lack of a spirit that shall be stronger than its fears and hates and selfishness, and for lack of a faith that will give meaning to life and courage to live. Yet the validity of religion and its significance are alike disputed today.

"The task that is set for us in such a situation is plain. We must start at the beginning. What is religion and what is its place in human life? More particularly, what is the Christian religion, and can it maintain its claim to be supreme and final? And these questions we must ask with a constant reference, first, to the world in which Christianity finds itself today,

and, second, to the central Christian concern, the belief in a God whom man can know, with whom man can have fellowship, and who makes a difference in this world.

"This volume is an attempt to deal with these questions. It is divided into four parts. I. The Christian Religion (What is religion and its function? What is the Christian religion and what of its claim to finality?) II. The Present-Day Setting of Religion (In what kind of world does Christianity find itself today? What of threat and what of help and what of need does this world show?) III. The Knowledge of God (Can we Believe in God? How can we know God?) IV. Some Problems for Faith (What can we say and what may we learn as we face the questions raised for faith by science, history, psychology and ethics, and even more by the fact of evil?)."

We cannot in the brief space at our disposal indicate the answer that Dr. Rall gives to these various questions. Extreme modernists and fundamentalists will both find points of difference, but Christians of all shades of opinion will rejoice in the book's rich suggestiveness, its clear analysis and compact yet comprehensive treatment of the questions that religion faces in the modern world, in the wide acquaintance it displays with modern religious thought, in its generally satisfying religious philosophy, in its plain and readable style.

This is not a theology, a statement of Christian beliefs, but an introduction to the Philosophy of Religion, a modern Apologetic for Christianity that deserves a permanent and accessible place in the library of every minister of the Church. E. T. T.

WHAT THEN IS CHRISTIANITY? *By Charles M. Jacobs, D. D., LL. D., L. H. D.* The United Lutheran Publication House, Philadelphia. 136 pages. $1.00. The title of the volume is a question that is being asked seriously by many today. "Christianity has arisen out of one special kind of interpretation of reality, and we cannot fit it out with a set of proofs that will compel assent of an unwilling mind." The volume is apologetic rather than polemic. "When we have answered it (the question-title) we have already gone a long way," says the author, "toward defending what we have defined." He turns first to the Scriptures rather than to the verdict of the organized Church for his answer. But Christianity is not merely a thing of the past. It is a phenomenon of our own time. It belongs to our age as truly as to the ages that are past and gone. Different forms of expression have been produced during these centuries. "To discover Christianity and define it, or describe it, we have to study the forms; but we also need to get through them to the thing itself, through the phenomena to the reality that lies behind them." The author observes the forms that Christianity—which is "continuous activity"—has taken at several different periods during its history, and compares the results of the study. This "activity" is always of three kinds, ways of *acting,* ways of *thinking* and ways of *feeling.* These

three kinds of activity he then applies to God, Christ, Faith, Character and Salvation. The volume is well written, very stimulating and most profitable reading. It impressed us as being "different." S. J. L. C.

A PREFACE TO CHRISTIAN THEOLOGY. *By John A. Mackay.* The Macmillan Company, New York. 187 pages. $2.00. In February, 1940, Dr. Mackay, President of Princeton Theological Seminary, delivered the Sprunt Lectures at Union Seminary, Richmond, Virginia. This volume bears these important messages to a far-flung audience, for the Religious Book of the Month Club has chosen it for January, 1941. You will find here no dry theology, but vital truth presented in a scholarly and often in a picturesque way. The basic idea is made vivid by a contrast between "the Balcony" and "The Road." Not as an onlooker, but as one who marches in the way of life, can we properly approach the great problems of theology.

Dr. Mackay has evidently been influenced by Sören Kierkegaard, whose shadow is falling now so forcefully over the Christian world. Existential thinking is impossible in "the Balcony," it can only be had on "the Road." Accepting this regulative principle Dr. Mackay deals with theology in the light of the desperate needs of our day. A paragraph from his Foreword states clearly his purpose:

"What is here offered is in no sense an introduction to theology. Far less is it a primer or manual of theological ideas. It is simply what it says it is, a preface, a foreword to theological discussion, a glimpse at the border land between theology and religion."

This book should be read by all of our ministers and by our thoughtful laymen. I prophesy that as it is thus read many sermons will have as their title, "The Balcony and the Road." In fact two such sermons have already been heard in New Orleans, and I preached one of them. D. H. O.

A FAITH TO AFFIRM. *By James Gordon Gilkey.* The Macmillan Company, New York. 170 pages. $1.75. The author finds within American Protestantism today three groups: theological conservatives, those who are either half way out of Conservatism on the road to Liberalism or are moving back into Conservatism after being disappointed with Liberalism, and those who cannot accept conservative teaching and who must find a new creed or abandon religion altogether. *A Faith to Affirm* proposes to define a new gospel for this third group of seekers.

The reader need not wait long to discover what this "new" gospel is like. In the first chapter he runs upon the core of the new belief about Jesus. He was a human being like all the rest of us in quality. He was born in the normal way, the eldest child of Joseph and Mary. The miracles attributed to him are in reality legends. His most important act was not to die on the cross but to live and teach our race its most significant set of religious and ethical beliefs. His soul, not his physical body, survived death.

In like manner every belief, before it can become a part of this new faith, must pass the test of "historical and scientific probability."

The creed here presented is woefully inadequate. The author writes with an easy style but the pleasure in reading does not make up for the want of solid truth. The most obvious lack is any sort of true conception of the reality of sin and the necessity for atonement. The author believes the future is with him, but he must go deeper before he can go farther. J. A. R.

PROTESTANT BELIEFS. *By Paul Simpson McElroy.* Abingdon-Cokesbury Press, New York and Nashville, Tenn. 110 pages. 50 cents. A brief manual of Protestant beliefs, written for laymen by an evangelical liberal, from a fresh, modern point of view. Any Christian will find it helpful though many will not welcome the author's departure at times from traditional views. Provocative questions and an excellent bibliography after each chapter make it more serviceable for groups as well as individuals. E. T. T.

THE SUPERNATURALNESS OF CHRIST. *By Wilbur M. Smith, D. D.,* Department of English Bible, Moody Bible Institute. W. A. Wilde Company, Boston. 235 pages. $1.50. This is a book which may well fall into the hands of any theological student. After two preliminary chapters containing a survey of contemporary doubt, and proof of the trustworthiness of Gospel records, the remaining four chapters defend the Supernatural in the Virgin Birth, Miracles, Transfiguration and Resurrection of our Lord. A skeptic might consider the treatment of these vital themes as sometimes over dogmatic, but those believing in the infallible Word will appraise it as conclusive reasoning. A feature of this book is its witness to the author's wide reading in the field under discussion. More than one hundred authorities are quoted. Nearly two hundred quotations, some well over a page in length, are made within the two hundred pages of discussion. The book has somewhat of encyclopaedic service, a compendium of opinion on the topics considered. This reverent, conservative volume deserves attention from the inquiring mind of every young minister or student. E. M.

SINNERS YET SAINTS. *By Rev. W. H. Rogers, D. D.* The American Tract Society, New York. 225 pages. $1.50. Our General Assembly's Permanent Committee on Evangelism has expressed the belief that "there is urgent need for a more clear and convincing presentation of the great essentials, the fundamental convictions, of the Christian religion." Here is a book that will aid our ministers in thinking through and in presenting the essential Christian convictions in the field of soteriology and strengthen the layman in his understanding of the faith. The author is one of the leading Baptist ministers of the country, a man whose ministry at the First Baptist Church of New York and elsewhere has been characterized by a perennial evangelism and a passionate presentation of the saving gospel of Christ.

He believes in the potency of the gospel and presents this conviction with clearness and simplicity. His arguments are always buttressed by quotations from the Word. The American Tract Society has rendered us a distinct service by the publication of this manuscript in their Prize Book Contest for 1940. J. S.

THE SAVING PRESENCE. *By George E. Swoyer, D. D.* Zondervan Publishing House, Grand Rapids, Mich. 155 pages. $1.00. The presence of Christ himself is felt as one reads the pages of this faith-strengthening book. It is not the Jesus of liberal theology who is exalted by this great Lutheran pastor, but the Lord Jesus Christ, the Son of God. He is the Saving Presence. He was born of the Virgin Mary, suffered and died on Calvary's cross for man's redemption, descended into hell to proclaim that He had conquered Satan forever, rose again bodily from the dead, ascended to the right hand of the Majesty on High and will come again to judge the quick and the dead.

It becomes increasingly easy to believe in the Saving Presence. Science tells us we are living in a spiritual world; it is but a step from our spiritualized universe to God. The testimony of men, the piling up of historical events, the influence of Christ in our lives, the experiences of the human heart, together with the claims of God's Word, assure us that Christ is the Living Son of the Living God.

The book will help us "go up the trail to God on Calvary and find power to go back down where the struggle is red and hard and passionate and help others find the way up to the Living, Saving Presence of the Crucified One." J. L. F.

JESUS CHRIST THE SAME. *By James Moffatt.* Abingdon-Cokesbury Press, New York and Nashville, Tenn. 216 pages. $2.00. In this book we have the author's Shaffer lectures for 1940 in the Yale Divinity School. Accepting in large measure the results of the historical and literary criticism of the Gospel narratives, Dr. Moffatt shows that what Jesus was He is: the divine-human Saviour and only hope of humanity. The facts of history are what they were, and the Jesus of history does not change with the changing theories concerning Him. He is the same in all ages, and there is no ground for the differentiation between a religion *of* Jesus and a religion *about* Jesus. Christianity has no place for a spiritual mysticism which dispenses with the historical Christ. He who lived on earth was the same Christ whom His followers worshipped as Lord. "Jesus Christ is the same for us as he has ever been for our predecessors . . . and there is no other Jesus visible or possible on the horizon of faith which can be seriously called Christian." The book will be found stimulating, suggestive and confirmatory of one's faith. D. W. R.

THE WORD OF THE CROSS. *By Brother Obadiah.* The American Tract Society, New York. 231 pages. $1.50. "That the Word of the Cross be declared; that Sin appear to us as it does to God; that God's Love for sinners be emphasized; that some who misunderstand God, and, therefore, rebel against Him, be Reconciled; that God's children practice Separation, enter into the Victory and enjoy the Security provided at Calvary; that they dare to share Christ's Suffering, His Joy, and His Conquest, and that around the Table of the Lord, they may join In Remembrance of the Christ of the Cross . . . "—this is the noble purpose of this book, a purpose which is devotedly attempted and ably executed. This prefatory statement provides an adequate summary of the contents of the book, which is a devotional treatment of personal Christianity. The reader will be brought face to face with the claims of Christ on him, a salutary exercise. The author, who prefers to remain anonymous, is a Christian layman of the West Coast who is being greatly used of God as a witness of the power of the Cross of Christ.

J. S.

THE WORD OF THE CROSS. *By William Childs Robinson.* Zondervan Publishing House, Grand Rapids, Mich. 168 pages. $1.50. This book contains a series of six lectures delivered by the author in the Free Church College, Edinburgh, in 1938, and published in London by The Sovereign Grace Union. The subjects of the lectures indicate the scope of the author's discussion: (1) The Centrality of the Cross; (2) The Enigma of Calvary; (3) Reconciled by His Death; (4) The Sole Foundation for a Just Forgiveness; (5) A Meditation of Love; (6) The Lamb of God. The conclusion of Dr. Robinson's argument is that "the cross is the focal point and kernel of the Gospel." Principal John MacLeod, in his introduction to the volume, says: "The doctrine of grace which reigns through righteousness to life everlasting is the theme of these Lectures. They set forth faithfully the truth of the apostolic message, and their writer strikes a clear Gospel note in his well balanced statement of that teaching which is the heart's core of the good news from God." We commend this book most cordially to both ministers and laymen. The lectures are plentifully illustrated from the author's wide reading. The preacher will find in them much material for a series of great sermons on the Christ of the Cross. D. W. R.

SCIENCE AND WISDOM. *By Jacques Maritain.* Charles Scribner's Sons, New York. 241 pages. $3.00. This most eminent Thomist diagnoses the current low estimate of theology by declaring that the orders of knowledge—theology, metaphysics and science—have collapsed in modern times. Descartes drove a wedge between theology and the others by denying that theology is a science and Kant finished the process by denying that metaphysics is possible as a science. Science was thus treated as independent of the other two. Maritain points out that as a result science usurped the functions of higher knowledge: "Science was able to preponderate over wisdom . . . In this case there is no wisdom left, which is not of good omen either for

science or for the world." That science is good is not doubted, but it is also recognized that, like art, science may be put to bad uses.

This work presupposes familiarity with the author's major work on this subject, *The Degrees of Knowledge.* Especially is it the case in the second part of this volume where he enters upon a discussion of opinions contrary to views set forth in the earlier work. The reader becomes aware that here is a thinker of the first rank. L. F. K.

THE CHRISTIAN'S KNOWLEDGE OF GOD. *By W. W. Bryden.* The Thorn Press, Toronto. 266 pages. $2.50. This is a searching indictment of the liberalism of the past century with its emphasis on the historical, cultural, social and philosophical aspects of Christianity. The Historical Critic, so the author holds, in his search for the historic Jesus has not given us the spiritual atmosphere of the New Testament nor of the early Church, but has carried back the thought-forms and mental climate of the age in which he lived. In discussing God and the philosophers, the author takes the position that human wisdom has tended to rationalize, humanize and secularize Christianity. As a corrective to this critical position, in his chapters on the New Testament Revelation, Biblical Revelation and the Ancient Catholic Church, he presents the idea of a supernatural revelation that is supra-historical, supra-rational, supra-cultural. This utterly transcendent revelation is absolute, unique and exclusive. This is a scholarly presentation of the Barthian view of the Scriptures. It is well to remember that on such matters as inspiration, the relation of the Bible and science and Biblical scholarship it goes far beyond the usual conservative position held in our Church. While it accentuates certain great theological truths that need emphasis today, and while its criticism of liberalism is timely, may it not be just as one-sided as the liberal position it attacks? Are we shut up to an either-or? May we not have a revelation that is both transcendent and immanent, supernatural and also rational, and that takes account both of the great evangelical truths of grace and of the cultural, historical and social elements of Christianity? C. V. C.

THE ANCHORAGE OF LIFE. *By Daniel Lamont, D. D.,* Professor of Practical Theology in the University of Edinburgh. The Inter-Varsity Fellowship, London. 214 pages. Three shillings and six pence. Dr. Lamont's latest book is a study of some of the main themes of the Christian faith in the light of recent trends in philosophy and theology. There are twelve chapters, some of the headings of which are: God the Creator, The Word of God, The Bible As Testimony, Eternal Life, The Depths of Love, Christ the Universal Key. The author has something fresh, illuminating and convincing to say on each of these great subjects. He dwells, among other things, upon the reasonableness of the Christian reliance on the New Testament; the disastrous results of taking the critical or disinterested attitude of science toward God or toward man; the roots of the present world situation,

in men's refusal to acknowledge the living God and to listen to His Word; the supreme importance of prayer. He restates some of the great simplicities of the Christian message in a way that strengthens faith. His position is conservative. It is a meaty book, to be read slowly. It covers a great deal of ground, but it is anything but superficial. It is a scholarly book, and at the same time a deeply religious book. It will be especially interesting to those who are familiar with recent theological movements, but much in it will appeal to any intelligent and thoughful minister. It is one of the most stimulating books that I have read in a good while. J. D.

THY KINGDOM COME . . . WHY NOT NOW? *By William S. Douds.* Beaver Press, Greenville, Pa. 288 pages. $1.50. (For sale by the author, 645 29th Avenue, South, St. Petersburg, Fla.) On every page, the reader can sense the intense earnestness and sincerity of the author, who cries out for a return to the preaching of the Kingdom of God as set forth in the Synoptic Gospels. The Kingdom of God is defined as "the infinitely good and perfect will of God, the Father, for all his human children; and it is to find expression in and through his rule upon earth." In this "simple and beautiful gospel this storm-tossed world might find the key, the solution for its perplexing problems; for here are the specifications for a new heaven and a new earth in which would dwell righteousness." The forces which the writer lists as opposing the progress of the Kingdom are Materialism, Nationalism, Imperialism, Militarism and Capitalism. Among those forces promoting its advance are God, the Right, the prophets and our religious ideals. Your reviewer was disappointed in the chapters dealing with the specific application of the golden rule to concrete problems in our "immoral society" and he also feels that Dr. Douds does not face realistically the vestiges of sin in even the best of us and the fact that Christianity may always be a minority movement. Nevertheless, suggestions for dozens of sermons on the Kingdom of God may be found within the pages of this book, and if we fail to speak clearly on this subject "we must bear our part in the responsibility for retarding the Coming of the Kingdom." Dr. E. Stanley Jones, to whom the author is greatly indebted, writes a thoughtful introduction. D. M. C.

THE TWO HUMANITIES. *By D. R. Davies.* Harper and Brothers, New York. 256 pages. $2.50. The author of this book was at one time a follower of Marx and Engels. In his first book, *On to Orthodoxy,* he gives his reasons for returning to a thoroughly orthodox Christian faith. His main emphasis is upon the nature of man. There are several effective quotations from Dostoevsky and Berdyaev, and the author acknowledges his indebtedness as well to Reinhold Neibuhr and Emil Brunner for their stimulus and challenge. There is no hope in man, "this unregenerate humanity," and one of the values of the war is its revelation of human nature as being absolutely lost. God does have power in Christ to recreate man and build

a new humanity. The author's theme is somewhat similar to Augustine's City of God as a philosophy of history.

The style is that of a man who is passionately desirous of convincing his readers of the futility of modernism and liberalism and of appealing to unregenerate man to accept Christ as redeemer. There are a number of good quotable sentences throughout the book. The author is neither hesitant nor apologetic."

One often wonders what a preacher is thinking and what he is saying on the British Isles to-day. The book gives us one line of thought in war times by the pastor of a church in an industrial area in Wales. This writing is disturbing and, therefore, very rewarding. After finishing the book there is a renewed conviction of the fact of radical sin and the absolute necessity of God's redeeming grace as our hope and certainty. J. W. J.

THE CRISIS IN THE WORLD OF THOUGHT. *By André Schlemmer.* The Inter-Varsity Fellowship, London. 87 pages. 25 cents. This French physician blows no uncertain blast upon his trumpet summoning Christianity to redeem the world of thought. The revolution which has taken place in all the great departments of knowledge is just being realized as it affects the unseen foundations of life, and the author illustrates this from many branches of science, but especially his own field of therapeutic medicine. The major portion of the book is a constructive attempt to set forth the service which religion must render if men's minds are delivered from captivity to false faiths, and even from international paranoia. J. H. G., Jr.

A THEOLOGY FOR CHRISTIAN YOUTH. *By Henry David Gray.* Abingdon-Cokesbury Press, New York and Nashville, Tenn. 144 pages. $1.00. This is the best book of its type this reviewer has seen. The author, who is Secretary of Young People and Student Life for the Congregational-Christian Churches, took his Ph. D. in theology in Edinburgh. As might be expected, he knows well both theology and youth. He writes in a simple, direct, pleasing style and he uses illustrations effectively. This book is written to answer the main questions that *thinking* young people of college age are asking concerning Christianity. It gives those answers fearlessly, honestly and with a rich spiritual insight. The author is liberal, but it would be unfair to call him modernistic, as always his emphasis is deeply spiritual and definitely constructive. He adopts the modern approach to the Scriptures. Theologiians would be more apt to quarrel with him for what he fails to say than for what he actually says. Thus he has an excellent treatment of prayer but omits intercessory prayer. His chapter on Jesus is not fully satisfying. This reviewer believes that the book is too liberal to be placed indiscriminately in the hands of youth, but it would be exceedingly valuable when used with discrimination, particularly if the young reader could talk over some of the points with a wise spiritual leader. Most ministers would find this book very suggestive for the construction of their own discussions of theology with youth. H. G. G.

CHRISTIAN ETHICS. *By Andrew R. Osborn.* Oxford University Press, London, New York, Toronto. 369 pages. $4.75. A few years ago Dean Inge declared that the fundamental problem of the Church today was that of Christian Ethics. Dr. Osborne has the same conviction: "It would seem that the only hope for the future lies in the reawakening of society to the reality of moral law." Christianity must prove itself by its ethical fruits. He knows, however, that there will be no fruits without roots. He realizes that in these days when selfishness is in the saddle, and a relativistic morality is mastering our thinking, men do not understand why they should be good; haven't a motive for morality strong enough to enable them to subdue the urge for an unrestrained self-expression. He sees, too, that earnest men who would follow the good, with life so complex, changing and confused, do not know what is the good. Quite naturally, therefore, he breaks his book into two parts. In the first section he grounds morality in the very nature of God, showing the permanent principles wrought out in the Old Testament, the absolute ethics that we have in the teachings of Christ and the way in which the Apostolic Church worked these ideals into its life. The argument is strong, modern, satisfying. This presentatlon of a solid basis for morality is as refreshing as a breeze from Mount Lebanon. It re-invigorates our ethical thinking, puts iron into our purpose to do right, nerves us to a much needed self-discipline.

In the second section the author becomes intensely practical and brings these unshakeable principles to bear upon the multiplied and vexed problems of our twentieth century life. He dodges no hard question and brings to the consideration of each one a wealth of facts which makes his discussions vital and illuminating. Divorce, birth-control, sterilization, the relation of the Christian to the state, the issues bound up with war and with our economic order—all these, and many others, are faced wisely and well. This is a wholesome, balanced, able, desperately needed book, one which should be studied by both layman and minister in these days when it is so necessary that we have convictions based on informed and honest thinking which has grappled with present day facts in the light of God's Word. W. T. T.

STAGES ON LIFE'S WAY. *By S. Kierkegaard.* Translated by Walter Lowrie, D. D. Princeton University Press, Princeton, N. J. 472 pages. $6.00. This book may be characterized as aesthetic literature with a religious purpose. Its three sections, each complete in itself, are unified by having the same theme—the relationship between man and woman—and yet they do not overlap, for Kierkegaard allows his pseudonymous authors to write from three different outlooks upon life. The first section presents in Platonic style the record of a banquet at which were delivered five speeches dealing with love; the second bears a self-explanatory title: "Various Observations About Marriage in Reply to Objections"; and the last gives the diary of one extraordinary young man's relation to a girl who lacked deep religious convictions. Aesthetic connoisseurs will discover with pleasure that

practically every page is crowded with original trains of thought, struck off in showers from the anvil of Kierkegaard's keen intellect; but they will find too that the author's method of presentation is so involved, his reasoning so close, that they may be tempeted to put aside the book in despair before they finish it.

Beneath the beauty of these writings as literature there flows a strong current of religious earnestness: a concealed but absolutely serious effort on the part of the author to lead the reader from an aimless, aesthetic existence, through (if necessary) the ethical sphere of life with its demands and resolutions into the highest sphere of all—the religious life of faith. From a practical standpoint some readers will complain that Kierkegaard talks about himself too much and about his conceptions of man and God too little. Taken all in all, however, this book may be studied with great profit, and we owe a great debt to Dr. Walter Lowrie and the little coterie of men who are making available to Americans the works of this great Danish thinker and theologian. M. J. McC.

III. HISTORICAL THEOLOGY.

THE DEVELOPMENT OF RELIGIOUS TOLERATION IN ENGLAND—Attainment of The Theory and Accommodations in Thought and Institutions (1640-1660). *By W. K. Jordan, Ph. D.* Harvard University Press, Cambridge, Mass. 499 pages. $5.00. This volume, the fourth of a series, completes Dr. Jordan's classic treatment of the development of religious toleration in England from the beginning of the Reformation to the restoration of the monarchy in 1660, at which time the theory of religious toleration had been fully and completely set forth and generally accepted by the mass of Englishmen. The present volume, setting forth the mature view of the laymen and the Moderates on the subject of religious toleration, is of particular interest and value. It is an invaluable contribution to the history of human thought and at the same time an anthology of a nation's views, after a century and a half of bitter religious strife, on a subject of vital importance, particularly at the present time.

In the final chapter Dr. Jordan attempts to evaluate the numerous forces which in their totality accounted for the development of religious toleration in England. Religious and philosophic forces are by no means ignored. "It seems probable," however, to the author, "that religious toleration was gained in England principally in consequence of the decision of laymen that secular purposes would be most certainly attained by employing it as an instrument for the quieting of the chronic and ruinous struggle of a number of grimly determined orthodoxies to achieve mastery in the religious and political life of the nation." An unfortunate result of these long continued religious controversies was a widespread indifference to all religious claims on the part of a large section of the nation. The gains, therefore, were not unmixed. "It remained for time to determine whether (man) would gain

strength, nobility and high courage from the freedom with which he stood endowed or whether he would be entrapped and enthralled by new fanaticisms and colder barbarisms, uninspired even by morality of purpose." E. T. T.

A History of the Expansion of Christianity. Vol. IV. The Great Century. A. D. 1800—A. D. 1914. Europe and the United States of America. *By Kenneth Scott Latourette.* Harper and Brothers, New York. 516 pages. $3.50. Readers of this quarterly are well acquainted by now with the monumental history of the expansion of Christianity now being written by Professor Latourette of Yale. No work on so grand a scale has yet been produced; none will supersede this for many a year. Vol. I traces the growth of Christianity in the first five centuries; Vol. II deals with the 1000 years of uncertainty, from 500 A. D. to 1500 A. D., a period in which the Church lost as much territory as it gained and the future of Christianity appeared uncertain; Vol. III describes three centuries of advance, when the gospel was carried into new continents at an unprecedentd rate. Vols. IV-V and VI will be devoted to the Great Century which saw the most extensive geographic spread of Christianity in all its history. The present volume is one of the most interesting and valuable yet to appear. It traces first the spread of the Church in Europe and then, for the major portion of the book, the spread of the Church in the United States of America—on the frontier,—among the immigrants,—the Indians—the Negroes, and finally the attempts of the Church to meet the challenge of shifting populations and changing social conditions. Two of the most interesting chapters are the last, describing the effect of Christianity upon its environment and the effect of the environment upon Christianity. It is a magnificent panorama which the volume provides, one which enables us to see the past and also the present in truer perspective. Prof. Latourette insists that the Church has never shown more vitality than in this last century and that it has never won more notable victories for Christ. Such light on our past cannot but help us to face the future with greater assurance and greater hope of success. E. T. T.

Moral Leaders. *By Edward Howard Griggs.* Abingdon-Cokesbury Press, New York and Nashville, Tenn. 240 pages. $2.00. Dr. Griggs, for many years President of the Department of Philosophy of the Brooklyn Institute of Art and Sciences, has written in charming style of the lives of six great leaders whose emergence in various stages of civilization gave impetus to human progress. The book contains sketches of Socrates, Saint Francis of Assisi, Erasmus, Carlyle, Emerson, and Tolstoy. The lives of these men are portrayed as starting points for great epochs of culture and as creators of a heritage that has enriched our experience. As the author says: "Each fulfilled the same high functions; and all shine as stars in the heaven of the spirit, illuminating our pathway from the firmament of the past." These brief biographies were presented originally to the students of

Drew Theological Seminary and Drew University as lectures on the "Drew Lectureship in Biography" Foundation. *Moral Leaders* provides delightful reading and is recommended as especially stimulating for our time. W. C., Jr.

GEORGE W. TRUETT. *By P. W. James.* The Macmillan Company, New York. 277 pages. $1.00. This popularly priced volume is the third printing of the biography of the great Baptist preacher. Dr. Douglas Southall Freeman says in the introduction, "It is a biography that will retain its authority during Dr. Truett's life-time and will prove indispensable to those who write, half a century hence, of one of the most notable figures of the twentieth-century Church. Especially in the explanation of Dr. Truett's habits of study and of sermon-preparation, Dr. James supplies information that otherwise might not be preserved. It is a pleasure to introduce so admirable a life of a man to whom, along with millions of Americans, I owe a debt in spirit." Every minister ought to read this book because it shows how God can use a consecrated life in this present age. D. T. C.

THE CATHOLIC CHURCH—A COURSE OF SERMONS. *By Tihamer Toth.* B. Herder Book Company, St. Louis. 325 pages. $3.00. Bishop Toth, the author of this volume, is said to be one of Europe's greatest modern preachers, some of his works having been translated into fifteen languages. The present volume consists of a series of apologetic sermons addressed to Catholics in which the preacher attempts to explain the four marks of the "true Church" and to establish the divinity of the Catholic Church, the infallibility and unique authority of the Pope, to explain Catholic practices and to answer popular objections. The Protestant must admit that it is preaching of a high order, highly moral, deeply spiritual, and convincing, no doubt, to one trained as a Catholic. Non-Catholics will not be persuaded, but they will gain a new insight into the Catholic mind and into the Catholic religion as seen and interpreted by a faithful priest and eloquent preacher. E. T. T.

SEVEN RELIGIOUS ISMS. *By Herbert M. Wyrick.* Zondervan Publishing House, Grand Rapids, Mich. 99 pages (paper). The author of this little book, a Northern Baptist, says, "In this series of discussions I have undertaken to make a critical study, historically and Scripturally, of seven prominent and popular present-day religious cults." The material originally was used at a series of Sunday evening services. The seven isms are Mormonism, Russellism, Eddyism, Buchmanism, Fillmoreism, Spiritualism and Anglo-Israelism. The chapters are all interesting and informative, though some of them dwell more on the defects of the founders than on the defects of the system. The book would be suggestive to one planning to lecture on these themes but it would need to be supplemented by some of the original sources. H. G. G.

MOVE ON, YOUTH *By T. Otto Nall.* Friendship Press, New York. 178 pages. $1.00. Paper, 60 cents. Thousands of our young people are on

the move. One sees them along the highways, expectantly thumbing a ride; in the railway stations; in the jungle camps outside of cities; waiting for jobs at construction camps; haunting the doors of employment agencies. The author of this book does not attempt to give an exhaustive study of all the factor involved in the problems of migrant youth. Through first-hand contacts and through conversations with individuals and with groups, impressions have been received and experiences have been collected. At least one typical case study on each major problem and class of this shifting population is presented. The writer indicates also how the service of religion can make easier these days of drifting and presents a challenge to the Church to enter more fully into this opportunity for service. D. W. R.

TALES OF AMERICANS ON TREK. *By Edith E. Lowry, Velma Shotwell, Helen White.* Friendship Press, New York. 95 pages. 50 cents. This is a compilation of stories about real people who move. They are based on actual life situations of persons who because of misfortune have been compelled to take to the road. The writers of the stories seek to interpret the reasons why some people must move from place to place, the hardships they endure and the courage they display. An excellent booklet for the younger members of more prosperous families. D. W. R.

WHY DO PEOPLE MOVE? *By Thelma D. Diener.* Friendship Press, New York. 48 pages. 25 cents. An attractively arranged plan book for Junior high school groups. It deals with migrant people in our own land, telling why they have no settled homes, how they live, the problems they face and the ways in which more prosperous folk may contribute to their aid in our own communities. D. W. R.

UPROOTED AMERICANS. *Edited by Benson F. Landis.* Friendship Press, 156 5th Ave., New York. 60 cents. In a neat and rather attractive paper container we have here five pamphlets by five different writers, dealing with the question: How can the Church serve shifting populations? The titles of the pamphlets indicate the contents: The Genesis of the Exodus; Youth On the Highways; The Family Pulls Up Stakes; The Church Serving the Migrants; Ministering to Shifting Populations. We commend them as intensely interesting and informative studies of the uprooted and migrant people in our midst. D. W. R.

ACROSS THE FRUITED PLAIN. *By Florence Crannell Means.* Friendship Press, New York. 112 pages. $1.00. Paper, 50 cents. This book tells the story of how migrant families make a very scanty living by following the seasons and helping to harvest the different crops across the country. One typical family is taken, a family which has to give up its city home and become migrant because the father has lost his job and the grandfather's dying business can no longer buy food for the family. Going to the country

to pick fruit, they meet with bitter disillusionment. In the effort to hold the family together they move from place to place, living in tents, abandoned shacks and even in a chicken house. Always they struggle against lack of food and shelter and sickness. Their contact with a Christian center is the one bright spot in their wandering, and it is through the aid of the Church that the solution of their family problem is eventually found.

D. W. R.

IF YOU WERE IN CHINA and TALES FROM CHINA. *Both by Eva Morris Hayes.* Friendship Press, New York. 25 and 50 cents, respectively. The first is a plan book of study for Junior high school groups and the second is a collection of stories from China to be used in the study and discussion. D. W. R.

LIFE HAS NO CEILING. *By Frank T. Cartwright.* Friendship Press, New York. 151 pages. $1.00. Paper, 50 cents. This is a romance of changing China, the story of an orphan boy and an unwanted girl who came into the kindly, helpful hands of missionaries. They were put through mission schools in their own land and a way opened for them to study in this country. Over here they met, fell in love, married and then returned to Christian service in China, the young man as a skillful and unselfish physician. The book affords an excellent concrete example of the "practical results" of missions. D. W. R.

ARCTIC WAY. *By Florence Hayes.* Friendship Press, New York. 128 pages. $1.00. Paper, 50 cents. The author made an extended journey through Alaska in 1939 to gain fresh information on mission work carried on there by the Presbyterian Church, U. S. A. She tells who the Alaskans are, gives an excellent view of Alaska itself as a land of contrasts and surprises, the desire of the people for home rule, the resources of the country and its unscrupulous exploitation; shows how missionaries have turned the course of Alaska's history and sketches the Alaskan Church. D. W. R.

FROM EGYPT TO THE GOLDEN HORN. *By George Sergeant.* Fleming H. Revell Company, New York. 254 pages. $3.00. After two trips to the Holy Land and an entire year of close study of its peoples, places and history, George Sergeant writes this book as a combination travel volume and guide to the places visited. He begins with a study of the things in the British Museum, the Louvre and in the Vatican that either come from the Bible Lands or help in their study and then he travels to Alexandria and Cairo for a brief visit and then to Palestine, where he visits with intelligence nearly every place mentioned in either Testament. The value of the volume lies not in its style and literary merit but in the wealth of information packed into every paragraph to acquaint the reader with the historical significance of the places discussed. The book is illustrated with

fifteen full-page photographs taken by J. Lane Miller, and the complete chronology at the close relates the events of the Bible lands to important events occurring in other parts of the world at the same time. If the present war ends, and travel to Palestine is resumed by Americans, this book will prove helpful as a preparation for a cruise and as a companion in the Holy Land. C. H. N.

IV. PRACTICAL THEOLOGY.

THE WORLD'S NEED OF CHRIST. *By Charles A. Ellwood.* Abingdon-Cokesbury Press, New York and Nashville, Tenn. 232 pages. $2.00. "A trumpet call, sounding loud and clear across the social confusion of our times" is the description given by Dr. Samuel McCrae Cavert in his foreword to Dr. Ellwood's remarkable book. It is a true description, for the distinguished sociologist of Duke University has in these moving chapters turned prophet. He maintains that the worldwide conflict and disasters of our day are due to the neglect of Christ and his teachings on the part of leaders in every phase of human culture. As a social scientist he claims that Christ's religion of universal love,—neglected in Science and Philosophy, neglected in Religion and in the Church, neglected in Business and Industry, neglected in Politics and International Relations—is the only solution to mankind's complex and baffling problems. The time will come, the author thinks, when social scientists will say that to ignore Christ's teachings regarding human relations is like astronomy ignoring Copernicus' doctrine of the stellar universe. Ministers and thoughtful laymen will welcome this new testimony to the world's need of Christ from an authoritative scientific source. It is a significant and challenging book—one that the serious student of our time will not want to miss. M. A. B.

IS THE KINGDOM OF GOD REALISM? *By E. Stanley Jones.* Abingdon-Cokesbury Press, New York and Nashville, Tenn. 284 pages. $2.00. Stanley Jones has made another characteristic contribution to current Christian literature. That Christianity is realistic, a power that actually changes living siuations, is his thesis. It is a reply to the disciples of force who have criticized Christianity as a mere ineffective ideal which promises much but acomplishes little toward changing life, especially group life. The author is at no pains to trace the historical changes which the connotation of "Realism" has undergone as a technical term. But his wide audience of readers who have come to expect practical help in conceiving Christianity in current terms will not be disappointed in this estimate of its realistic character. L. F. K.

GOOD NEWS FOR BAD TIMES. *By Frederick Keller Stamm.* Harper and Brothers, New York. 205 pages. $1.50. With such a refreshing title it is a joy to find the forty sermons of this little volume fully as refresh-

ing as the title would indicate. To those who are asking where God is in all this world turmoil and what He is doing, this author, who is pastor of the Clinton Ave. Congregational-Methodist Church, New York, offers at least forty answers. In the main he presents the picture of faith triumphant in an age of perplexity and doubt. His book is divided into ten sections, presenting as many approaches to Christians and others; the man Jesus, victorious living, walking by faith, the inner Spirit, the meaning of life, the discovery of God, obedience to the highest, ladders to heaven, watching the soul and the unchangeable things in a shaking world. Apt in illustrations, cogent in reason, compact in presentation and convincing to the heart, all of his sermons are good. Perhaps most of us will get most from his sermon "Keeping Faith in War Time," for the background of which he takes the story of Habakkuk and his times. Yes, the author is right when he says, "To the preacher who can proclaim Good News in bad times as well as in good, there will come satisfaction, and to his people courage." The sermons in this volume are both timely and timeless.

R. C. L.

CHRIST IN WAR TIME. *By John S. Bunting, D. D.* Fleming H. Revell Company, New York. 159 pages. $1.50. Who has not faced the constant need of a technique for discovering the mind of Christ through all the flaming fury of things today? Pastors, teachers of religion, church officers, seeking to keep themselves from the domination of fear and seeking to lead their people to renewed calmness and vital activity, will find here in this little volume practical help of surpassing value. The book consists of sermons, sayings and supplications,—eight sermons, twelve discourses on a better way of living in war time and six pages of meditational prayers. Some will find the sermons too much concerned with a too easy explanation of things in the world of trouble by reliance on the Book of Revelation; some will find the discourses too repetitive and the prayers too tame. But the entire volume, taken as a whole, is refreshing in its calm faith in a loving God, its stern insistence on an inner discipline and its call to daily prayer. Who knows that prayer cannot bring peace out of this chaos? As for me, I shall be turning again and again in the days immediately ahead to the author's discourses that have to do with conquering from within, committing things to God, the strength of quietness and the lifting power of prayer.

R. C. L.

WE WON'T MURDER. *By Paul Comly French.* Hastings House, New York. 189 pages. $1.50. For the conscientious objector to war here is the chart and compass giving both the relative and the absolute. The absolutist objects to war and anything that contributes to war or any profit derived from war. The author is secretary at present of the National Service Board for Religious Objectors, organized by the Friends, Mennonites, Brethren, Fellowship of Reconciliation and the Methodist Peace Commission. Herein he gives us the history of conscientious objectors

from the first century among the Christians down through the wars of the past, including our own War Between the States, World War I and up to June, 1940, in the present war. His revelations as to the case of the conscientious objector in Britain and Canada is valuable. In addition to giving the history of the objector through the ages, the author's treatment of the philosophy of pacifism and non-violence is the most concise, thorough and satisfactory to be found in brief compass anywhere. He writes to show the background and motivating forces "which compel men to maintain their own integrity regardless of the decisions of the authorities of the state." He insists that if the state is able to ignore the conscientious convictions and rights of individuals, it is only a step to the totalitarian plan of crushing out the rights of unpopular minorities. His solution? That the only satisfactory way to handle conscientious objectors to war is unconditional and unqualified exemption from all conscription from either military or alternative civilian service on the oath and affirmation of the objector. He believes that if Christians took their faith seriously they could make an end of war by starting nations on the road to settling international affairs like intelligent beings "rather than by the jungle methods now so common in the world." The author is nowhere unfair to those who take the opposite position in regard to war. His book is documented with an eight-page bibliography. R. C. L.

THE FOUR PILLARS OF DEMOCRACY. *By Edgar J. Goodspeed.* Harper and Brothers, New York. 148 pages. $1.75. The four pillars are faith in science, humanism, society and religion. Each is dependent upon the others for the realization of democracy. Science with its quest for knowledge, humanism with its emphasis upon personal worth, society with its striving for unity which often results in a violating of individuality, and religion with its revelation of God as the ultimate of all human aspiration form the foundations of democratic institutions. Faith is the substance of all of man's endeavors. It is the evidence of the things not seen but which men believe can be realized. Religion is not simply one of the four pillars but the chief one without which the others become sinister threats to human welfare. Yet with religion the others become incalculable blessings. This book is recommended to all who want to see the tragedy and the possibility of our time set in a clear light. W. C., Jr.

WHAT DOES JESUS EXPECT OF HIS CHURCH? *By Sam Higginbottom.* Fleming H. Revell Company, New York. 128 pages. $1.25. One sentence on the title page summarizes this book: "Report of a Lay Missionary Moderator and His Wife, Who Visited the Church." Dr. Higginbottom is the President of Allahabad Christian College, Allahabad, India, and was elected Moderator of the Presbyterian Church U. S. A. in 1939. The book is an account of his visitation of the Church following his election. He says that he visited churches in every state except Maine and Nevada. The author relates experiences with people and churches—taxi drivers,

Pullman porters, hotel clerks, maids, wealthy men and women, poor, struggling missionaries, ministers in large pulpits. A good cross section of the Church is portrayed for us, including types of buildings, forms of worship, ministers' salaries, choirs, benevolent giving, church debts; and Mrs. Higginbottom contributes a chapter on the work of the women. The last chapter, "Jesus' Program," based on the message of Jesus in Luke 4:16-21, is a ringing challenge to the Church of this day. One wishes that the Moderator of the Presbyterian Church U. S. might be able to visit our Church in this way and make a report. However, until this is done the record in this book gives an insight into what in all probability would be found. D. T. C.

YOU AND YOUR MINISTER. *By Hampton Adams.* The Bethany Press, St. Louis. 168 pages. $1.25. This is the first book of its kind that I have seen. We have had books by laymen setting forth the duties of the minister, but here is a book by a minister addressed to laymen which tells them what they owe the minister. The author knows the difficulties of the minister and is aware of the problems of the layman, so that his writing moves in the realm of the vital, touching almost every phase of the minister's work and relating the layman to it all. Arresting sentences challenge the layman to attend church regularly, listen honestly and expectantly, learn the great terms of his faith, allow the minister freedom to speak his mind, give him time to study and opportunity to serve beyond his parish, come to his minister when troubled, send for him when sick, turn to him in the high hours of his life and give him a chance with his children.

My first reaction was a desire to go out and "charge" some congregation. How a reading of this book would freshen many such an address! Then I realized that the book had done something to me through its indirect suggestion, as it held up for the laymen the kind of man the minister should be. It cut deeper than books addressed directly to me as a minister. "Your minister is a man of hope"—am I such a man? So all the way through I was forced to compare myself with the ideal minister. The book is small; its value is large. W. T. T.

FINANCING THE KINGDOM. *By Leewin B. Williams.* Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. 176 pages. $1.50. The scope of this book is broad, as it covers almost everything in this field from the principles of stewardship to detailed discussions of methods of raising money and distributing and reporting it. There is little that is new, though there is much that is useable. The general position is high, as Mr. Williams emphasizes consecration and prayer and is opposed to suppers, sales and similar methods for securing funds for the cause of Christ. The closing chapter, which contains humorous illustrations for use in raising money, seems out of place in a book which otherwise seeks to stress giving as an act of worship. W. T. T.

THE CHURCH SCHOOL AND WORSHIP. *By Irwin G. Paulsen.* The Macmillan Company, New York. 199 pages. $1.75. This book searches the soul of the reader if he has ever tried to lead others in worship or expects to make the attempt, for the author convinces him of the value of worship, the seriousness and difficulty of his task and the necessity that he become both a man of God and an artist if his efforts are to be effective. There is not only a thoughtful discussion of the meaning of worship but much practical advice as to just what to do to make proper provision for the worship of each age group. The careful development of a program of worship which would enable the child when grown to take his place in the church service and participate in it with understanding and reverence makes this an invaluable book for the minister who is concerned about this all-important matter. I have read nothing better as a wise and practical and inspiring guide in this realm. The bibliography is excellent, and carefully prepared questions make the book suitable for a text in leadership education. W. T. T.

PSYCHOLOGY AND PASTORAL WORK. *By Eric S. Waterhouse.* Abingdon-Cokesbury Press, New York and Nashville, Tenn. 316 pages. $2.50. One of the first books I ever saw on the psychology of religion was written by Dr. Waterhouse. He is not a man who has turned to psychology recently because of its popularity but a student who has been working in this field long before its vogue encouraged ministers to seek through it a quick and easy way to success. There is, therefore, in this volume the mellow wisdom of a scholar who has read much and meditated a great deal on this subject. The style is clear, often compelling, and marked now and then by a delicate humor which adds to its charm. All the way through there is a warmth of feeling which could come only from a devotion to Christ and His Church and a rich interest in people.

The book is quite comprehensive, dealing as it does with the age in which we live, the minister's own personality, his work as a preacher, an administrator and a pastor. In the discussion of his pastoral duties, the relation of minister, physician and psychiatrist is presented in the most careful way. A brief yet illuminating study of the leading schools of psychology, with a sharp yet fair criticism of Freud, adds to the worth of the book. I have a shelf of books of varying value on this subject. I count this one among the very best. W. T. T.

PRINCIPLES OF TEACHING FOR CHRISTIAN TEACHERS. *By C. B. Eavey.* Zondervan Publishing House, Grand Rapids, Mich. 351 pages. $2.75. Dr. Eavey, who is chairman of the Department of Education and Psychology at Wheaton College and chairman of the Textbook Committee of the Evangelical Teacher Training Association, here gives us the unit on Teaching in their series. It is thoroughly Christian, as it puts emphasis on the Bible as the heart of the curriculum of the Church School, the fact of sin in the life of the pupil, the necessity of the work of the Holy Spirit as

guide and regenerator and Christ-likeness as the aim of the teaching process. The educational viewpoint is modern and the treatment clear and sound. The chapter on Motivation and Learning is particularly good. The chief limitation is that so much ground is covered (the book is almost an introduction to Religious Education) that the material in the chapters on Method in Teaching is quite condensed and would prove, therefore, difficult for the average student in a leadership training school. W. T. T.

How Jesus Heals Our Minds Today. *By David Seabury.* Little, Brown and Company, Boston. 317 pages. $2.50. In our harassed and confused generation multitudes of people need a physician who is able to heal their minds to the end that they may adjust themselves to the present and look upon an uncertain future undaunted. That Jesus held mastery over the minds of men in his day we all know. Dr. Seabury, an eminent psychologist, demonstrates again that the Master can still work miracles in the lives of those who are blighted in spirit. He applies the teachings of Jesus to despondency, self-consciousness, fear, inferiority and many other diseases of the mind with the skill of a physician and the insight of a man who knows the living Christ. The significance of this book is that it is written by a psychologist who braves the weighty stare of the academicians by calmly asserting that he believes that man has a soul and of the behaviorists by affirming his belief in God. Then he demonstrates the power of faith to heal the minds of men by numerous illustrations from his experience in his clinic. The style and treatment of the book will make it profitable reading to both laymen and clergy. C. G. D.

Social Psychology. *By Charles Bird.* Appleton-Century Company, New York. 564 pages. $3.50. If one is looking for a critical evaluation and summary of recent experimental studies in the field of social psychology, this volume is to be recommended. Professor Bird emphasizes experimental methods and findings throughout, and displays satisfying critical acumen. He is thoroughly at home with the experimental approach and shows that recent studies have important implications for a number of social problems, such as juvenile delinquency, war and propaganda, in which church leaders are everywhere interested.

On the other hand, the book is lacking in a systematic theory of social psychology, and the author, in his zeal for measuring reactions and counting noses, is too impatient with the more philosophic-minded students in his field. There is no mention anywhere of the work of Professor Mead, while Cooley and Faris, whose insights have illuminated so many social psychological processes, are mentioned only in bibliographies. There is no systematic discussion of meaning, or self, or role; indeed, these concepts do not appear in the index. And there are at least vestiges of the old effort to relate complex cultural behavior to a few fundamental drives. Social psychology would be more meaningful if it gave more place to meaning in human experience. Variables affecting the behavior that is distinctively

human are held together by meanings which men and culture read into them.

T. H. G.

INTRODUCTION TO YOUTH. *By Erdman Harris.* The Macmillan Company, New York. XII, 221 pages. $1.75. This is a genuinely helpful book for the leader of youth. Intensely practical, it deals with the subjects which are most apt to puzzle the inexperienced leader: the nature of modern youth ("the springs of action"); how to make speeches to youth (good for all ministers!); how to teach modern youth; talking things over personally with youth; how to guide youth's search for a way of living. Numerous illustrations from life are given. Dr. Harris, teacher in the famous Lawrencevill School and lecturer in Union Seminary, New York, has written out of a rich experience. He understands modern youth—particularly those of high school age. In every chapter one disagrees with some of his positions but on the whole his insights are brilliant and exceedingly helpful. His theology, however, would not satisfy readers of this quarterly. (He says "discovery" where we would prefer to say "revelation"). Despite certain positions with which we strongly disagree, this is a good book, fascinatingly written. All would profit by reading it, but its chief usefulness is to eager, intelligent but inexperienced workers with youth.

H. G. G.

PHILOSOPHY EDUCATION AND CERTAINTY. *By Robert L. Cooke.* Zondervan Publishing House, Grand Rapids, Mich. 392 pages. $2.75. As the title of this volume indicates, the author has undertaken a colossal task. He first of all surveys the various philosophies of the past from Greece to Pragmatism and shows their bearing on educational theory. Then he considers the more modern theories of education, with special attention to John Dewey. He points out the weaknesses of many purely secular theories of education. He shows the need of some sound philosophy of life to undergird the educational theories of the present time. This philosophy the author claims to find in the Word of God. He says that all other philosophies have failed because they followed human reason too closely and failed to heed the "Thus saith the Lord." He claims that the Bible speaks with authority on science, psychology, education as well as on redemption. While many of his criticisms of modern educational theories are sound, yet it is doubtful whether many leaders of religious education would follow his Fundamentalist position that the Bible is a textbook on science, philosophy as well as on redemption. Surely there are basic spiritual principles laid down in the Word that every student of religious education should follow; but the Scriptures have left the scientific application of these to human wisdom and investigation. Even if we do not agree with all of the positions of the author, yet he has done a fine piece of work in calling our attention to many of the weaknesses of current educational theory and in summoning us back to the fundamental principles of the Word of God.

C. V. C.

WORSHIP PROGRAMS IN THE FINE ARTS. *By Alice A. Bays.* Abingdon-Cokesbury Press, New York and Nashville, Tenn. 256 pages. $2.00. Using selected worship materials from paintings, sculpture and hymns, Mrs. Bays has designed thirty-seven vital services. Her choices are in excellent taste for those who wish to bring uplift to this Christian experience. Services with painting themes are built around such works as "The Nazarene" by Todd, "The Friend of the Humble" by L'hermitte, and eleven more. Rodin's "Hand of God" and Proctor's "The Pioneer Mother" illustrate the use of sculpture in worship, while a brave list of the best hymns provides other themes, as from "Dear Lord and Father of Mankind" and "Rise Up, O Men of God." Those who plan worship for young people and others who want it to be fresh will find much help here in models and in resources. A. N. B.

HYMNAL FOR CHRISTIAN WORSHIP. John Knox Press, Richmond, Va. 320 pages. 50 cents per copy in quantities of 100 or more. It would be hard to imagine a more useful collection of hymns than is encompassed in the 320 pages of this little book. Besides all of the standard hymns, which have proved their worth to generations of Christians, there are many hymns which have been brought to light by the awakened interest in hymnology in recent years—hymns representative of all epochs and all branches of Christendom. None of these is experimental; nearly all are to be found in the several fine hymnals which the past ten years has produced and are known to many congregations. The inclusion of a fine section of hymns for children and for young people and a number of choral responses makes this a book of almost unlimited possibilities, adaptable to all departments of the church's life. By unusually careful planning, the maximum number of hymns has been included without in any way making the book appear crowded. The typography is excellent, the binding both handsome and durable. The indexes are calculated to make the book of maximum usefulness for the singing and study of hymns. There are 16 pages of well-chosen worship materials.

The editors and publishers are to be congratulated on the result of their efforts to produce a really fine hymnal at a reasonable price. Wherever adopted it should prove a real stimulus to congregational singing and to a deeper appreciation of the spiritual power of good hymns. W. H. S.

THE PRACTICE OF HIS PRESENCE. *By Thomas A. Stafford, D. D.* Fleming H. Revell Company, New York. 158 pages. $1.50. Dr. Stafford is the Executive Secretary of the Board of Pensions of the Methodist Church, and that is perhaps the most significant thing about this volume of prayers, meditations and essays. The book is a miscellany, consisting of "Thoughts" (2 pages), Occasional prayers (20 pages), Family devotions (83 pages), Aids to spiritual life (13 pages), Religious essays (14 pages), Affirmations of belief (7 pages) and Religious poetry (8 pages). The reading of such a collection will benefit any Christian. It will enrich the personal

life and public prayers of the minister, but chiefly the book should prove useful to families seeking help for group devotions. This material comprises over one-half the book, is well chosen, and is accompanied with prayers that are simple, direct and thoroughly Christian in tone and outlook. D. M. C.

PREACHING IN THESE TIMES. *By George A. Buttrick, W. Aiken Smart, Arthur B. Bradford, Elmore M. McKee, Edwin McN. Poteat, Ernest F. Tittle.* Charles Scribner's Sons, New York. 179 pages. $2.00. This volume contains The Lyman Beecher Lectures at Yale Divinity School for 1940. These lectures are one of the most famous series on preaching in this country. The series for 1940 is unique in that several representative men were invited to make their contribution rather than have all the lectures delivered by one man. Drs. Buttrick and Tittle delivered the lectures in 1931 and 1932, respectively. The book contains six chapters, not just sermons, but definite suggestions as to the needs of our day and the way the ministry may meet those needs. The lecture by Dr. McKee on "Leadership Uncensored" is worth the price of the book. D. T. C.

PREACHING FROM THE BIBLE. *By Andrew W. Blackwood.* Abingdon-Cokesbury Press, New York and Nashville, Tenn. 247 pages including indexes. $2.00. Dr. Blackwood was pastor successively of the Sixth United Presbyterian Church, Pittsburgh, the First Presbyterian Church, Columbia, S. C., and the Indianola Presbyterian Church, Columbus, O., until 1925. For the next five years he was Professor of English Bible in Louisville Presbyterian Seminary and for the last ten years has been Professor of Homiletics at Princeton. In addition, he has been a favorite teacher of the Bible in the summer assemblies of our own and other churches. This work of preaching and teaching the English Bible, and teaching prospective ministers to preach and teach it, has given him an ideal preparation for the writing of this admirable book. The table of contents whets the appetite for what follows: The Preacher's Examples; The Present-Day Varieties; The Biographical Sermon; The Biographical Series; The Preaching Paragraph; The Paragraph Course; The Expository Lecture; The Chapter Sermon; The Bible Reading; The Book Sermon; The Sermon's Growth; The Interpreter's Imagination; The Practical Advantages; The Preacher's Library,—and then an Index of Preaching Passages and another of Subjects and Persons. The book is illuminating, practical and spiritually uplifting throughout. I commend it most heartily to our ministers. J. G. M.

BOLD TO SAY. *By Austin Pardue.* Charles Scribner's Sons, New York. 177 pages. $1.75. Dr. Pardue is Dean of St. Paul's Cathedral in Buffalo, N. Y. He is a popular preacher in his own pulpit and over the radio. In seven chapters he emphasizes the practical significance of the Lord's Prayer. He bases his discussion upon the statement of Thomas

Aquinas that this prayer is "a series of perfect desires." The somewhat fantastic title presents the idea that we may be "Bold to Say" the Lord's Prayer. The title is in keeping with the atmosphere that prevails throughout the chapters. Illustrations abound in the pages of this book. Perhaps they constitute the chief value of the volume. D. H. D.

REMEMBERING CHRIST. *By Walter Russell Bowie.* The Abingdon-Cokesbury Press, New York and Nashville, Tenn. 183 pages. $1.50. Twelve sermons, all dealing with Christ. Some illumine incidents in His life, some trace unsuspected meanings in His sayings; some are textual, some topical. Rarely does Dr. Bowie fail to bring to familiar passages the suggestive touch of a fine imagination and often he lifts the reader on the wings of pure eloquence—yet his pages are salty with the tang of everyday life. For all their persuasiveness these sermons brook no "pulled punches." Their messages are forthright and significant. This reviewer commends them warmly as excellent examples of homilectical values the preacher may discover in the warp and woof of the Gospels. J. N. T.

SO THEY CRUCIFIED HIM. *By Rev. Frank Stone.* Charles Scribner's Sons, New York. 94 pages. $1.00. This book is a series of ten addresses on the passion of Christ. Imaginative and often trenchant, they provide just the stimulus needed for preaching and meditation on the Easter season. Such chapter titles as "The Rebel Song," "The Unique Jibbet" and "The Dignity of Failure" suggest the freshness of the author's thought and style. For either the minister or layman this little book is well worth buying. J. N. T.

THE PARABLE OF THE EMPTY SOUL AND OTHER LENTEN SERMONS. *Edited by Paull Zeller Strodach.* The Board of Publication of the United Lutheran Church in America, Philadelphia. 330 pages. $1.75. This is a stimulating volume of Lenten sermons and outlines. It is a collection of sermons by some of the ablest preachers in the United Lutheran Church. The sermons are based on the appointed Gospel lesson of each Sunday in the Pre-Lenten and Lenten seasons, including Passion Week and Easter. The sermon by Dr. H. F. Baughman of Germantown, "The Parable of the Empty Soul," is a heart-searching message. There are three series of meditations on the Seven Words from the Cross by different authors. The editor, Dr. Strodach, contributes in the third section of the book several series of sermon outlines. This is far above the average volume of sermons and will be found helpful to laymen as well as ministers. D. T. C.

ROAD TO REVIVAL. *By Vance Havener.* Fleming H. Revell Company, New York. 114 pages. $1.00. In terse and gripping words the author points out the Road to Revival in a group of evangelistic sermons. It is an old road,—the road of repentance, of prayer, of rebuilt altars, of renewed

faith and fidelity,—but Dr. Havener's call to travel it comes with freshness and power. Some of the interesting titles are: "Stir Up the Gift of God," "Where Are the Marks of the Cross?," "Where Is the Lord God of Elijah?," "Shields of Brass," "Power, Love, and a Sound Mind" and "Jesus Christ the Same." Readers of the author's former books, *By the Still Waters* and *The Secret of Christian Joy,* will welcome this new volume from his gifted pen. M. A. B.

Rethinking the Church. *By William Bell Riley, A. M., LL. D.* Fleming H. Revell Company, New York. 124 pages. $1. The chapters of this book were evidently sermons though they are not organized and there are no climaxes or progress in them. One of the most impressive things about the book is the author's lack of awareness of the mental confusion and spiritual despair abroad in his world. Dr. Riley is a militant Premillenarian Baptist. He does admit that the New Testament Church had elders but he is proud that Baptists do not have them. He is also proud to recall that he has written several other books. He is loyal to the authority of Scripture and to the faith and polity once delivered to the Baptists. W. C., Jr.

Not By Bread Alone. Wheaton College Chapel Talks. Zondervan Publishing House, Grand Rapids, Mich. 153 pages. $1.00. These twenty-one "talks" vary considerably in character, length and weight. Some of them are brief but impressive sermons on striking texts. Some are short inspirational talks. All are Scriptural and thoughtful. There is a wide variety of topics, with a prevailing emphasis on fundamental Christian doctrines, frequently illustrated by apt quotations and incidents. Among the contributors to the volume are members of the College faculty and visiting speakers, including such well-known men as Dr. H. A. Ironside and Dr. Harry Rimmer. H. W. D.

The Drama of Redemption. *By Samuel J. Cartledge, D. D.* Foreword by Prof. W. H. Wrighton. Biographical sketch by Prof. S. A. Cartledge, Ph. D. Zondervan Publishing House, Grand Rapids, Mich. 142 pages. $1.50. This is a memorial volume, finally edited by an eminent son for an honored father, who died shortly after the manuscript had been completed. Dr. Cartledge was pre-eminently a preacher. With strong, clear mind and scholarly equipment, he might with success have entered other fields. But he was consecrated to the pulpit, with the pastoral field also his obligation, a teaching pastor with a strong gospel appeal. He made his various pastorates fruitful fields, every one. Some of these chapters, possibly all, were in their turn pulpit messages. They present the Divine plan of Redemption from its inception in the Eternal Decree onward to the Kingdom consummation. Yes, this is theology; but theology in true form, simple enough for the understanding of a lad, so clearly reasoned as to make the seasoned thinker follow gladly, so aptly illustrated

that the wayfaring mind will not wander therefrom. Dr. Cartledge had facility in vigorously simple expression, clear understanding of Scripture, apt use of it both for argument and for illustration, always making the gospel appeal with challenging power. A heplful book it is for the young preacher who has not yet fully grasped the gospel message or has not learned to present it. It is a successful preacher's sermon laboratory, proving that theology is God's Good Gospel. More than half a century ago Sam Cartledge and this reviewer were for a time in the Seminary, a whole class, Middle totalitarians, drawn close in heart comradeship. Though the paragraphs of this book there lived again before the mind of the sole survivor that sturdy faith, winsome personality, honest mind, shining soul, of a faithful minister who has "gone before," bringing his many sheaves with him. "Being dead, he yet speaketh." E. M.

America in Contemporary Fiction. *By Percy Holmes Boynton.* University of Chicago Press, Chicago, 274 pages. $2.50. The author of this book is nationally known as scholar, writer, radio speaker and teacher. Previous books of his, particularly *Contemporary Americans* and *More Contemporary Americans,* have prepared readers of this new volume for the delightsome style and presentations of some of the contemporary writers of fiction together with his discerning criticisms of their writings. If one is committed to the Mortimer Adler suggestions in *How To Read A Book,* he will be surprised at Boynton's assumption of the right to draw so mary moral and ethical conclusions. And at times he will be shocked. Nevertheless the author carries one along with him in his altogether penetrating analyses of New England regionalists and Puritans, of Joseph Hergesheimer, James Branch Cabell, writers of the Retrospective South, of Sherwood Anderson, Theodore Dreiser, Willa Cather, Sinclair Lewis, John Don Pasos, Thomas Wolfe, Ole Edvart Rolvaag and John Steinbeck. In addition to these analyses he gives a preliminary chapter on changing values and a concluding dissertation on knowledge and wisdom, which is really a chapter on science versus art and literature. For the two chapters that deal with Willa Cather and John Steinbeck the reader is fully repaid for the price of the book and the time required to read it. We need to give more attention to the directions of contemporary fiction if we are properly to direct the thoughts and intents of that section of our Christian population which feeds chiefly on fiction-reading. R. C. L.

The Voice of Books. *By J. V. Moldenhawer, D. D., Litt. D.,* minister of the First Presbyterian Church, New York. Abingdon-Cokesbury Press, New York and Nashville, Tenn. 174 pages. $1.75. This should be on the required list for all ministers, young and old. It is less a connected treatise than a collection of brief and singularly charming essays, the thoughts of a Christian man who loves books of all good kinds. Any one of the essays is alone worth the price of admission. For the reviewer, two of the most delightful were "Lateat Scintilla Forsan"—a dissertation

on fairy tales, reminiscent of Chesterton—and "Improving the Hymns," a gentle satire on the modernizers of the classics. But it is impossible to select a "best" in this variety. There are essays on Lincoln, Keats and Shakespeare, on Property and Character, and on the Preacher's Word and Mood. Dr. Moldenhawer is a Finn by birth and a Southerner by education and a Christian by conviction, as well as a poet by predilection; all of which appears to the discerning reader. Those who remember his *Fairest Lord Jesus* will want to buy this book; and those to whom this book introduces a new friend will want to read his earlier work. (An error is to be found on the jacket: it is said that Dr. Moldenhawer has spent his life in the service of the Presbyterian Church in the United States. It should be added—"of America;" but Methodist publishers are not to be expected to be familiar with the ecclesiastical niceties of Presbyterianism!)

K. J. F.

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PASTORAL ADMINISTRATION IN THE COUNTRY CHURCH.*

By the Rev. J. M. Walker, D. D.,
Pastor of the Steele Creek Presbyterian Church, Charlotte, North Carolina.

The problems of administration in a rural church are my problems. I have been dealing with them daily for the past twenty years. These years have been for me years of a rich experience, bringing untold joy and delight and at the same time not a few headaches. I write as one who has been over part of the way to share with my fellow-laborers some of the experiences of the journey, to call attention to some of the delectable oases discovered by the way and to offer, if I may, counsel and advice growing out of my successes and failures. I do this the more gladly in that I am a pastor of a rural church, and, like Paul of old, I delight to magnify my office.

I. Observations.

First, some of the problems of the rural church are the same as those of the city, but let us not become confused. We are thinking only of the open country and small town church.

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*Based on an address delivered at Union Seminary in November, 1940, to the Town and Country Institute, conducted by Dr. Henry W. McLaughlin, Director of the Country Church and Sunday School Extension of the Executive Committee of Religious Education and Publication, Richmond, Va.

Steele Creek Presbyterian Church, in the Presbytery of Mecklenburg, has grown to be, under the twenty years pastorate of Dr. Walker, the largest open country church of any denomination in America. The church has 18 elders, 18 deacons, 860 communicants, and a Sunday School enrollment of 740.

Second, pastoral administration as a subject demanding consideration has been passed over almost entirely in silence notwithstanding the fact that it is a common confession these days that it is just here that many preachers fail. Speaking of some ministers, Dr. John Henry Jowett has this significant thing to say:[1] "They may be acceptable and even powerful in the pulpit. They may be congenial and most welcome in the home. But they are impossible in business. No one can 'get on' with them. They have no sense of management or address. They are inopportune when they think themselves seasonable, they are stupid when they think themselves persistent. Their 'goods' may be admirable, but they lack the power to dispose of them. They can hold their own in the pulpit, but they have no power with the vestry. They can 'carry' a congregation, but they cannot lead the Diaconate or Session. They succeed as preachers, but they fail as merchantmen." This is the group that furnishes the 'misfits' in the ministry,-men who by their personal peculiarities of one kind or another are not able to handle the problems in their charge. They are restless and forever seeking to move. They turn heaven and earth to get their names before pulpit committees of vacant churches. Their people become restless also, and not infrequently the point is reached where the situation becomes almost unbearable before relief comes. Of course they ought to move for the good of the church. But to move them from one field to another is not to solve the problem. That serves merely to change the seat of the trouble. Give them a little time and the same old difficulties will arise again. Their weakness lies in the fact that they have no ability as merchantmen. They fail because they seem to have a genius for blundering. Churches are asking today concerning the man whom they would call, not only whether he is a good preacher and pastor, but also this pertinent question: "What kind of an administrator is he?"

Third, church administration as it relates to the open country and small town church is preëminently a matter for the pastor. As goes the pastor here, so goes the church. Of course that is true

[1] In *The Preacher; His Life and Work*, pp. 210-211. Harper and Brothers, New York.

to a large extent in any church, country or city, but with this significant difference. In the large city church, with its full administrative staff,-a pastor, an executive secretary, a director of religious education, a leader of young people's work, a church hostess, a dietitian and what not,-the minister can turn over much of this administrative detail to one or more of his helpers and the work will go on just the same whether he is on the job or not. But not so with the country church. It cannot afford such a staff. The administration of rural church affairs falls upon the shoulders of the pastor.

Dr. Arthur W. Hewitt in his recent book, *Highland Shepherds,* begins by relating an incident which he once heard from the lips of William Jennings Bryan, of the way some boys tried to pull a Christmas tree into the church. The branches braced themselves against the casements of the door, broke off and refused to enter. Then came out the wise father, turned the tree about, and they dragged it in trunk-end first, all the branches following smoothly. That to him, said Dr. Hewitt, was a parable in action of the leadership needed in the country church. The pastor must supply that leadership if all is to go smoothly and well.

II. Problems.

So much for observations. Let us now come to the consideration of the problems of administration in the open country and small town church. What are these? There is no way of listing them all. They vary with each individual church. No two churches are just alike. Each presents its own problems. As a matter of fact, the same problem in the same church often requires a solution different from the one that went before it. Every day brings its own problems. They are as ceaseless as the rolling sea, recurrent as the night. This is not strange when you remember that the church is a living organism. Living things forever change, never end, and when they do they are on their way out. This changing aspect of church life calls for the profoundest thought on the part of the efficient minister who would lead his people aright. Here arise his problems. The best we can do, therefore, is to face up with certain of these situations out of which

problems are constantly arising and study them for whatever light they may throw upon the subject before us.

As I think back over my ministry, the problems of administration which I have had to face most frequently have been those that have arisen from four phases of church work: problems relating to church worship, religious education, stewardship, and the securing of proper and wholesome recreational activities. These provide the pastor with food for daily thought. They call for constant care and attention. Solve them as they arise, and all will go well. Fail here, and all else will go down with them.

1. *Church Worship.*

From time immemorial in the Presbyterian Church the sermon has been the central feature of the worship service. Here the preacher is supreme and alone. This is his place of greatest power. The pulpit is his throne room; and may I express the hope that it will always be so. By the preaching of the Word men are saved and built up in their most holy faith. A man who cannot preach has no business in any pulpit anywhere. Especially is that the case in the country church. But preaching is not the whole of the worship service; not by any means. There are hymns to be sung, prayers to be offered, gifts to be made—all these are a real part of worship, an increasingly important part of it. They are not merely "preliminaries." They are vital and of the essence of church worship. More than anything else they fix the atmosphere of worship. The direction of all this, of course, is in the hands of the pastor. He leads in the prayers. He selects and arranges the hymns. He plans with the choir for the order of worship. Upon his shoulders is the responsibility of seeing that the whole service goes forward in a reverent and worshipful manner.

What about the church building, the house of God, in which the people are worshipping? Is it properly heated and lighted? Is it clean and attractive? Is it well ventilated? What about the hymn books? Are they approved by the church? Is there a sufficient number of them? Are they in good condition and in their place? What about the musical instrument? Is it in good

shape and in tune, and does it meet the demands of the day? Is the whole setting of the church conducive to a reverent and orderly worship on the part of the people assembled? All these are problems of detail, and some of them very small details at that, but they become weighty when it comes to having an effective worship service. They lie like seed in top-soil ready to spring up at the first warm breeze. They bless you if properly cared for but they curse you if neglected. The more sensitive a preacher is to his task the more careful he will be to see that all these things are arranged for and in order. There is nothing more sublime or glorious than to proclaim good tidings of salvation in a church with a reverent and orderly congregation worshipping. And nothing is more tragic than to have it done in a slipshod way.

Closely related to the problems growing out of the regular church services are those arising out of special services, such as weddings and funerals, baptisms, and reception of members into the church, the observance of the Lord's Supper. Being special services they demand of the preacher the utmost care and forethought not only as to what he shall say and do but also as to how it shall be done. Nothing may be taken for granted. Each individual service calls for special thought and preparation. The setting of each service demands a new framework. This is where the administrative skill of the pastor will come in to the best advantage. Let him do this work in such a way as to please and inspire his people and in after years they will love him and praise him for it when they have long ago forgotten what he said in his sermons.

2. *Religious Education.*

The problems of this field are manifold, and they have a way of increasing with each new generation growing up in the church. They cluster around the matter of organization and equipment, methods and materials of instruction, surveys and enlistments for service.

What is the best way to organize the church for its task of religious education so as to make it function as efficiently as possible? This brings up the problems of men's work, women's work,

young people's work, the Sunday-school and the mid-week activities. The growing pastor will not be satisfied with anything less than the very best. The other question is how to secure the proper equipment for this work. There must be some kind of an educational building, and it should be adequate for Sunday-school purposes. A good community house or hut has become almost a necessity for most growing rural churches. Especially is that true if the weekday activities are carried out in any way commensurate with the needs of young people. Problems of equipment are most acute in the country, and the way the rural pastor faces these necessities and secures what is needed will go a long way in determining his success in the country church.

The rural pastor is ever faced with the age-old question of getting and keeping good teachers and officers for his Sunday-school,—men and women who are trained for their task. That demands of him that he have a good workers' council; that his officers and teachers become acquainted with the best thought in the field of religious education; that they attend training schools and summer conferences as frequently as possible. The high standard of his school will call for eternal vigilance in all matters of this kind. And his problems never end.

Other problems arising in the field of religious education center about the enlistment of pupils in church activities, the reaching of those not in school, and the possibility of outpost Sunday Schools for those who are too far away to come to the main school or who by their circumstances will not attend. Surveys must be made, a census of the religious life of the community taken, transportation of pupils worked out. All this creates for the pastor no end of problems, but he must meet them.

3. *Church Finance.*

Here the pastor is to be wise as a serpent and harmless as a dove. Of course he will teach faithfully the principles of stewardship. He owes this to his Lord as well as to his people. But the training in stewardship is not a one-man affair. He needs in particular the assistance and co-operation of his officers, and he is to lead them out in such a way that they will catch a vision

of the possibilities of the church and the part they are to play in bringing in the Kingdom. Many a man is hardened in sin because he is guilty of robbing God. Many a church goes halting along seeking help from home mission committees when it should have been self-supporting long ago, and would have been had there been a pastor with a vision and the courage to lead them on. Some country churches must remain home mission churches for years to come, but there are a great many others that should become self-supporting at once. Here is one of the greatest pieces of work to be done in the rural area. But this cannot be done by the pastor alone. He needs the assistance of his people, and that will be given under wise leadership.

4. *Wholesome Recreation.*

As a rule there are more young people in the country in proportion to church membership than in the city, and their recreational problems are more acute. The young people of the city have access to more activities than those who are in the country. The country church has been slow to see its need just here. The social life of its young people has been a negligible factor in its thinking. But today this is no longer so. The country church is beginning to see that this social side of young people's life must be cared for. If it fails, agencies not under the church's control will do the work. If young people cannot find recreation in the home and the church, they will go elsewhere for it. As a matter of fact, thousands of them are flocking into the cities and near-by towns every night for their amusements. The good roads, the automobiles and the short hours of work make this possible.

The wise pastor will see in the properly directed recreational activities an opportunity to build into the lives of his young people those cardinal virtues of helpfulness, cooperation, sympathy, courage, decision, fairness, unselfishness and kindred virtues—all of which are so greatly needed in a day like this.

In doing this the church is not trying to compete with other recreational agencies, nor is it trying, as sometimes it is falsely accused of doing, "to mix oil and water in undertaking to coach a baseball team and hold a prayer meeting." It is simply pre-

paring for its young people a wholesome feast of good things instead of letting them go into the cities and near-by towns to secure it. It is building a social and recreational life that is spiritual and a spiritual life that is social and recreational. When men can play together they can work together. Who does not like the story of the little Japanese who, having been trained in a Christian home, was flying his kite one March day to his heart's content and as the cord pulled not only upon his hand but upon his heart strings, cried in his glee, "Look, Jesus! Look!" Browning has immortalized the truth in these lines:

> "Let us not always say,
> 'Spite of this flesh today
> I strove, made head, gained ground on the whole!'
> As the bird wings and sings
> Let us cry, 'All good things
> Are ours, nor soul helps flesh more now, than flesh
> helps soul.'"

III. Qualifications of the Rural Pastor.

What kind of a man must the rural pastor be? I shall try to state some of the qualities which seem absolutely essential for a successful ministry in the open country or small town church.

1. He must be a real man among men. There is no place in the rural ministry for the man who is soft and lax, flabby or lethargic. His veins need to tingle with rich red blood day by day. He has work to do and loads to lift. He should be a man of vision, and a tireless worker to see that his visions come true. In all his contacts with men they should see that here is a man of real force and courage, honest as the days are long, sound to the core, one whose life is as clean as a hound's tooth. The rural pastor stands revealed in his personal life in a far more searching light than his city brother. "Intimate neighborly knowledge is characteristic of the country," says Dr. Hewitt. And, for the same reason, the demand is all the greater that he be "without fault before the throne of God."

2. The rural pastor must know men and know how to use them. It is far better to put ten men to work than to do the work of ten men. That old adage holds good anywhere in the ministry. But to do that, the minister must know men. His

official body constitutes his best working force. He should study their peculiar characteristics. In this body he will find men of all types and temperaments. Some are quick, others slow. Some furnish eyes, others hands and feet. Some bring fellowship, others offer counsel and advice. Over here sits an artist, over there an artisan. Here is a man that is an architect, there is his builder. Most of them will be hard-headed, practical men. What is a minister to do with such a group of men unless he knows something of their peculiar characteristics? But knowing these he can count on the grace of God and the Holy Spirit to bring harmony out of all these varieties if he will furnish them intelligent, consecrated leadership.

3. The rural pastor must have a heart that is close to the soil. He need not be an expert in agriculture but he should have a general understanding of country life. He should have the rural point of view—an at-homeness with the things that pertain to farm life. He need not be a farmer, but he should know what is a good yield of farm products. More than that, he should be able to see the wonders in nature and appreciate the beauties in God's great open out-of-doors. He should be able to evaluate these things properly and to appreciate the compensation that comes from living out where God has made things beautiful. To be lacking in these finer elements, this æsthetic sensitiveness to beauty, whether it be of the grandeur of the mountains, the glory of the sunset, the coloring of the leaves, the greenness of the grass, the song of the skylark, the charm of the evening breeze or the humming of the bee—to be blind to these things is to become disqualified for a rural charge.

4. The rural pastor should keep abreast of all that is going on in the Church at large. That means that he must read and study. He should know his Church program. He should keep up with the actions of the Church courts. And then he must give much time to the preparation of his own heart and soul, by prayer, meditation and the study of God's Word. It is a serious business, this business of being a preacher.

Dr. David Christie in his delightful little masterpiece, *The Service of Christ,*[2] tells how on one occasion Robert Louis Steven-

[2]Pages 65-66. Fleming H. Revell Company, New York.

son, while in southern France, fell desperately ill. A near-by clergyman, hearing about it, hastened to the sick man's bed to pray for him. But he was not permitted to see him. On hearing about it, Stevenson whimsically replied, "Tell him to come back when I am better and I will pray for a clergyman in danger of living." No man can take lightly this matter of being a minister of the gospel. It has too many obligations and responsibilities and is beset with too many temptations. Dr. Christie goes on to add: "The main temptations which a minister has to meet are these: the temptation to recline, the temptation to shine, and the temptation to whine." The first and last of these are the principal temptations of the rural preacher.

By the "temptation to recline" Dr. Christie is not referring to out-and-out laziness on the part of the preacher. It is evident that no pastorate can survive laziness, mental or physical. That need not be discussed. What Dr. Christie is thinking about is the temptation to take it easy; to amble along like an old mare knee-deep in clover; just doing things that are customary, going through the routine, but with no drive or determination to get anywhere in this chosen work. This attitude proves fatal. It appears first in the sermon. Country people are good sermon tasters. They know when honest work has been done. You do not have to tell them when the midnight oil has been burned. And when old sermons begin to repeat themselves, there is nothing to stir up their pure minds by way of remembrance other than regret. This is followed by neglect in pastoral visiting. Complaints then begin to come in, and the pastor loses touch with his people. Taking it easy, the shepherd neglects his flock, and that, as certainly as that night follows the day, marks the beginning of the end of the rural ministry.

The temptation to whine is equally fatal to the country preacher. Is his lot hard? What of it? Woe to the minister who is looking for an easy job! Does he consider his work in the country as merely a stepping-stone back to the city? Then he is already on his way out. Does he feel that the city has advantages that are superior to the country under any circumstance whatever? Again, he is on the way out. Does he complain because he is

not paid a salary in keeping with his urban brother? That is to misunderstand everything. Has he forgotten the compensations of the country? Nothing is so destructive to his usefulness as to fall into this whining, complaining, censorious attitude. If God has called a man to the country, and the work he has is equal to or beyond his powers, nothing will be gained so far as his contribution to the Kingdom is concerned by changing his field of labor. Let him gird up his loins, go forth scattering sunshine and good cheer, and do his work as unto the Lord, and the clouds will soon roll away.

5. In the last place the rural pastor must be enthusiastic. He must believe in his work and get his people to do likewise. Nothing helps a rural church like a congregation having a holy pride in what it is doing. The preacher can create this almost overnight if he will. And when this is done, old wheels will begin to turn that have long been rusty and out of use. Whether a church is large or small, it has all the promises that God ever gave to His Church.

The preacher who has these qualifications and gives himself devotedly to the rural work will find that it is a life that is useful, triumphant, and happy beyond words.

THE DOCTRINE OF HOLY SCRIPTURE IN CALVIN AND BRUNNER.

Part III. The Influence of the Doctrine of Scripture on Other Doctrines of the Faith.*

By the Rev. Alexander Christie, B. A., Th. B., Th. M.,
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It is a logical and natural result of Calvin's attitude to the Bible that he accepts at face value its statements. The word of the Bible is conclusive for him in the realm of doctrine and of life. He recognizes figurative language and spiritualizes some concepts,

*Part I (a general preview of the subject) appeared in the October Review and Part II ("Errors and Contradictions") in our January number.

as, for example, the Kingdom of Christ, but throughout his writings he rests solidly on the conviction that the Scriptures are historical and that they mean what they evidently say. Adam and Eve to him are historical individuals. The account of the temptation and fall he treats as sober history, including the speaking serpent. The fact that an animal spoke served to make Eve more ready to acquiesce in what it said. The wonder of it all disposed her to accept its pretended superiority. This extreme illustration shows clearly the tendency of Calvin's thought. The Bible was God's Word, and the phrase "Thus saith the Lord" settled many a question that was beyond the grasp of his intellectual faculties.

Calvin's intellectual acumen and critical faculties were of an extremely high order, but he never hesitated to submit his human understanding to the declarations of the Bible. He sees the difficulties in the Scriptures, as in the allusions to Hell, and of the words, "furnace of fire," he writes: "This is a metaphorical expression; . . . the punishment which awaits the reprobate is incomprehensible, and is therefore shadowed out according to the measure of our capacity . . . Some commentators, I am aware, carry their ingenious inquiries into every minute phrase; but as there is reason to fear that subtleties, which rest on no solid grounds, may lead us into idle fooleries, I choose to philosophize more sparingly, and to rest satisfied with the plain and natural meaning."[1] His unwillingness to speculate and pry beyond what was written is illustrated in one of his letters.[2] In discussing the Union of Christ with believers he writes of His being one with us and our being one with Him, and adds: "How that is done, I confess, is very far above the comprehension of my understanding. I rather humbly admire than labor to comprehend the mystery." Whether he understands the full meaning or not he still regards the words as actually the declarations of God and builds his theology accordingly.

Brunner does not accept, as Calvin does, the words of the Bible as conclusive. He recognizes the possibility of there being some interpolations which have been introduced in the interests of a

[1]Com. Matt. 13:42.
[2]To Martyr, Aug. 8, 1555.

theory or doctrine later in origin than the original records. Naturally he will not allow an interpolation to influence the construction of a doctrine. This procedure is very sound in theory but difficult to put into practice without mistake, for it is very easy for a student to allow his preconceived doctrines to influence him in deciding whether or not a certain verse or phrase has been interpolated. The wide difference of opinion between critical scholars and the slenderness of some of the arguments advanced should make us very wary before accepting any conclusions. The point here, however, is that Calvin included in his doctrines whatever he found related to them in the Bible on the grounds that they were written there, but Brunner takes the possibility of interpolation into account. In discussing the question of divorce, for instance, Brunner writes: "It is my definite conviction, which I hold in common with many other scholars, that this phrase, 'saving for the cause of fornication' [Matt 5:32], was not uttered by Jesus Himself, but that it is an interpolation by the Early Church, which had already misunderstood the sayings of Jesus in a legalistic way, and therefore needed such a corrective. The theory of the reasons for divorce belongs to the saddest chapters in Christian ethics; nowhere is the mingling of law and ethics so crude as it is here, and accordingly there prevails an absolutely immoral materialism of thought, both in that which is recognized as a reason for divorce, as well in that which is not recognized as such."[3]

It is difficult and possibly misleading to summarize in a few words the thought of another on a particular subject, but in general the following is true in regard to Brunner's position on divorce. It is natural for the Christian ethic to lay chief emphasis on the indissoluble character of marriage. But there is another side to the question. The only moral thing to do about a marriage "without love" is to dissolve it. "General definitions of principle will never determine when this is the only right line of action." It is a matter for individual conscience and decision. The Christian ethic has erred in admitting definite reasons for divorce. The moral grounds for divorce cannot be codified. "Neither adultery in the crude meaning of the word, nor impotence, nor sterility, nor a serious defect or crime constitutes in

[3] *The Divine Imperative*, p. 651. Macmillan Company, New York, 1937.

itself an ethical 'reason for divorce.' "[4] This position can be taken in its fulness only by laying aside a phrase embodying an exception in the Sermon on the Mount, and this Brunner has done, as shown in a previous quotation, on the ground that it is a later interpolation. Calvin, in conformity to his principle that all of the Bible is the Word of God and authoritative, comments on this passage that marriage is an "indissoluble tie" but he adds: "An exception is added: except on account of fornication: for the woman, who has basely violated the marriage-vow, is justly cast off."[5] The difference is evident. One allows a moral ground to be sufficient ground in itself for divorce and bases that decision on the word of the Bible. The other does not bind himself to the word and is able to formulate a "doctrine" on the subject that is not limited by the words in the Sermon.[6]

Calvin's regard for the action of the Spirit in the production of the Bible ensures for him a unity in the Book and he does not entertain the possibility of there being any discrepancies between different accounts of the same incident. This has been shown in pointing out his endeavors to reconcile apparent discrepancies in the Gospels. Brunner, thinking of the human part, works with the various records and seeks to sift them down to a common kernel.

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[4]*The Divine Imperative,* pp. 361-362.

[5]Com. Matt. 5:32.

[6]Modern scholarship supports Brunner to some extent in regarding the exception in Matt. 5:32 as an interpolation. The matter may be summarized as follows: The New Testament speaks explicitly of divorce in five places: Matt. 5:32, 19:9, Mark 10:11, Luke 16:18, and 1 Cor. 7:10, 11. In only the first two is an exception given. In this connection a representative critical scholar writes: "A careful comparison of Matthew 5:32 with Mark 10 and Luke 16 irresistibly suggests the conclusion that the exception in Matthew is due not to Christ Himself, but to the Evangelist, or to the atmosphere of thought which he represents, modifying Christ's words to bring them into accordance with the necessities of life." (Allen, W. C., Art. "Divorce" in *Hastings Dictionary of Christ and the Gospels,* Vol. I. Charles Scribner's Sons, New York.) This statement may be balanced by the following: "Neither Luke nor Mark were personal disciples of the Lord. They wrote at second-hand. Matthew was a personal disciple of Christ and has twice recorded the exception. It will be a new position in regard to judgment on human evidence when we put the silence of absentees above the twice expressed report of one in all probability present—one known to be a personal attendant. . . . Matthew's record stands in ancient MS. authority, Greek and also the versions." (Art. "Divorce" in *International Standard Bible Encyclopedia,* Wm. B. Eerdmans, Grand Rapids, Mich.)

In discussing the Lord's Supper he gives great weight to Paul's use of *parelabon* in 1 Cor. 11:23 but says, "This does not mean that the literal words of the Pauline tradition are beyond the reach of criticism, for this tradition must be compared with the other traditions. But it seems to me that the common element in the tradition, which is at the same time its actual kernel, has certainly been authenticated . . . At the same time, it must be confessed that the careful consideration of the probable manner in which the four (or five) types of tradition arose . . . makes it very difficult to say what the 'Lord's words of institution' really were . . . ."[7]

Brunner's doctrine of the Lord's Supper is similar to Calvin's although he expresses doubt about the form in which the records have been handed down. He is uncertain of the amount in the Lucan narrative that is original but the essential elements in the sacrament may be determined. He arrives at the doctrine not by the words of the record themselves but by a conviction that the events in Jesus' last night with the disciples must have been substantially what the evangelists have recorded. Calvin, on the other hand, has no doubts about the accounts and the words of institution attributed to Jesus. So sure of the actual words is he that he bases arguments against the Roman Church and the Lutherans upon the very words themselves. For instance, he writes: "Christ does not say, 'This is my blood,' but *'This cup* is the new testament in my blood.' According to their [Roman] view, therefore, not only the wine, but also the materials of which the cup is composed, must be transubstantiated into blood."[8] Calvin is very sure of the words and uses them definitely and concretely, while Brunner avoids complete dependence on them.

Brunner's emphasis on the force of one word, *parelabon,* is interesting, and contrary to his ordinary practice. Usually his references to Scripture are of a general nature and he does not support a doctrine with a dogmatic citation, but occasionally he quotes Scripture to sustain a position. For instance, he writes: "The conviction of the indissoluble connection between evil and wrong, between death and sin, permeates the whole of the Bible.

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[7]*The Mediator,* p. 544. Macmillan Company, New York, 1934.
[8]Com. Matt. 26:26 ff.

It is summed up in Paul's phrase: 'The wages of sin is death.' Whether or no another category may exist, in which death is a natural phenomenon, in any case, human death, as we know it, is something which ought not to be. 'For we are consumed by Thine anger, and by Thy wrath are we troubled. Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance.' "[9] His more common procedure, that of unwillingness to use a direct quotation from the Bible to establish a truth, is illustrated by a remark on the subject of asceticism within marriage. He writes: " . . . In any case a person who argues in this way [for birth control through asceticism] has no right to appeal to the Bible, for the Bible absolutely contradicts him (1 Cor. 7:5). On our part, however, we must take care we do not suddenly slip into a mistaken literalism in our appeal to the Bible; here, too, we must remain faithful to the line of theological argument."[10]

Calvin builds upon the words but Brunner depends more upon what he called "theological argument." It is difficult to describe exactly what is meant by a theological argument, but it may be indicated in another quotation: "We do, however, regard it as a well attested historical tradition that Jesus only spoke to His disciples about His death towards the close of His active ministry, and that in a few rare hints He suggested that His sufferings according to the Scriptures were part of the Messianic plan of God. It ought to be regarded as a sign of the genuineness of the tradition that the sayings of Jesus about His sufferings and death are placed right at the end of the story, and that they are placed in connection with the knowledge of His Messiahship."[11] Brunner discusses the genuineness of these sayings of Jesus only incidentally, and although he does not specifically refer to any earlier predictions of Jesus about His death, it must be assumed that he regards them either as later additions or else devoid of Messianic connotation. He inclines to the opinion that Jesus was still struggling with the Messianic conception in Gethsemane. He evaluates statements of the Bible on the basis of their

[9] *The Mediator*, p. 480.
[10] *The Divine Imperative*, p. 369.
[11] *The Mediator*, p. 543.

consistency with the theological principles that the Word of God as a whole teaches. A text is not valid as a proof in itself, but only as it is in keeping with a general doctrine of the whole Bible.

A further quotation will make this clearer. In discussing the question of marriage he says it is useless to appeal to tradition and "also it is useless to appeal to isolated passages in the Bible. Devotees of the literalist interpretation of the Bible are particularly prone to this practice, especially on this question, but such procedure reveals a very unevangelical, legalistic idea of the authority of the Bible. It is true, of course, that we can regard the 'law' of Scripture to be the Seventh Commandment, the commandment of monogamy, and the prohibition of adultery. But it is laid upon us as a duty not merely to say what this means, but also to reflect why this is said, and from what point of view, not in order to give a rational argument for the Scriptural commandment (to do which would mean that it had ceased to be a commandment), but indeed a theological argument, that is, an indication of the connexion between this commandment and the Biblical view of God and man in general."[12] This refusal to regard the words of the Bible as conclusive in themselves leads to the rejection or non-acceptance of a doctrine that is based on only a few passages. Possibly a better statement of the result would be that a few verses are not sufficient to set aside a belief that is based on the theological principles of the Scriptures as a whole. This may be seen by reference to the doctrines of the Virginia Birth, Reprobation, and Original Sin.

In his remarks about the Virgin Birth Brunner brings out the small amount of evidence there is for the doctrine in the Bible. While his attitude is not determined solely by the Scriptural allusions or lack of them, it is clearly implied that the paucity of references is a leading factor in the development of his opinion. "In connection with this question of Parthenogenesis it is well known that the New Testament tradition is rather precarious. This so-called fundamental dogma is not mentioned either by Paul or by John. Paul only mentions the two points which lie, so to speak, to the right and the left of the mystery of the Incar-

[12] *The Divine Imperative*, p. 341.

nation: Jesus Christ was sent from God in the fullness of time; He humbled Himself and took upon Himself the form of a servant . . . John . . . is completely silent on this point . . . The whole of the rest of the apostolic literature, including Mark, is also silent on this question. Apart from the two passages, Matt. 1:18-25 and Luke 1:35, in the whole of the New Testament there is no trace of this idea or of any interest in it. Both these passages, however, belong to that part of the New Testament which even the most conservative scientific theologian who bases all his arguments on the authority of Scripture would today hardly dare to use as a scriptural proof, apart from the fact that there are many indications that, even in this respect, even those early passages of Matthew and of Luke once read very differently."[13]

Brunner believes that "the doctrine of the Virgin Birth would have been given up long ago were it not for the fact that it seemed as though dogmatic interests were concerned with its retention." At the same time it may fairly be said that from his point of view it is dogmatic or theological interests that make a retention of the doctrine no longer necessary. Largely because of the small number of references to the doctrine it is regarded as non-essential, and unnecessary. Retaining the doctrine may even be dangerous to faith. Calvin, on the other hand, regards as conclusive the statements that are made even if they are few in number. He is sure that Christ was not born by "ordinary generation" and throughout his comments on Matt. 1:18-25 he refers to Mary as the "Virgin."

It needs to be remembered that critical grounds are included by Brunner in his estimate of the doctrine of the Virgin Birth. It is not in the province of this paper to evaluate the strength or merit of the critical position but it may be pointed out that the critical argument depends for much of its force on the small number of Scriptural verses that support the doctrine. The attack on Matt. 1:18-25 and Luke 1:35 has its starting point and main strength in the fact that these are the only places where it is mentioned, so that the critical argument loses much of its power as an independent proof.

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[13] *The Mediator*, pp. 323-324.

The attitude taken towards the words of the Bible in themselves is reflected also in the position taken in respect to Reprobation. There is no doubt that the Bible uses very stern language which on the surface, at least, gives strong support to the doctrine. The attempts by anti-Calvinists in past generations to remove or explain away the implications of some verses in Romans show that they, as well as Calvinists, recognize the support these passages give to the doctrine. Paul writes: "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth," and, "Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?"[14]

Calvin takes the passage in Romans at its face value, and difficult as it may be to his comprehension he treats it literally and writes: "It is indeed true, that the proximate cause of reprobation is the curse we all inherit from Adam; yet that we may learn to acquiesce in the bare and simple good pleasure of God, Paul withdraws us from this view, until he has established this doctrine—that God has a sufficiently just reason for electing and for reprobating, in his own will . . . Before the brothers [Jacob and Esau] were born, and had done either good or evil, one was rejected and the other chosen . . . It seems good to God to illuminate some that they may be saved, and to blind others that they may perish . . . The word 'hardens,' when applied to God in Scripture, means not only permission, (as some washy moderators would have it) but also the operation of the wrath of God: for all those external things, which lead to the blinding of the reprobate, are the instruments of His wrath . . . Paul teaches us, that the ruin of the wicked is not only foreseen by the Lord, but also ordained by His counsel and will . . . ."[15] These sentences are taken out of their context but they show accurately how strong was Calvin's conception of Reprobation. Nevertheless he was not a fatalist nor a necessitarian, for he says: "In all cases, I admit, those whom God blinds will be found to deserve this condemnation,"[16] and again: "Paul plainly shows, that we are not de-

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[14]Rom. 9:18, 21.
[15]Com. Rom. 9:11 ff.
[16]Com. Matt. 13:14.

livered up into His power, except that we deserve such a punishment."[17]

Brunner has not commented directly upon these words in Romans but he has expressed himself clearly on the subject of reprobation in general. "The Bible knows nothing of a 'double decree.' . . . This doctrine of a two-fold predestination is not even Scriptural; it is an unallowable conclusion drawn from Scriptural premises, in the nature of the case, a philosophical idea—that of necessity—dragged into theology by Augustine."[18] "Of double predestination—that God has chosen one from eternity for eternal life and has rejected the other from eternity to eternal damnation, there is no word to be found in the Holy Scripture . . . It never teaches . . . even in one single word—a divine predestination of rejection."[19] This understanding of the subject is taken in face of the language used by Paul, language that both friend and foe of the doctrine of decrees have admitted to teach Reprobation on the surface at least. It seems that Brunner would have taken a position more easily sustained by him if he had said that the *Word of God* has not a single word about Reprobation, rather than saying that the *Bible* is silent on the subject. The intention here, however, is not to investigate the amount of truth in that particular doctrine but to show the results that flow from the attitude taken towards the words of the text. Calvin, bound to the words themselves, cannot escape the doctrine of Reprobation. Brunner, relying upon theological premises and the revelation of the Word as a whole, is able to avoid the literal implications of those passages that are used to support the doctrine of double predestination.[20]

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[17]Com. Rom. 1:24.

[18]*Man in Revolt,* p. 76. Religious Tract Society. Lutterworth Press, London, 1939.

[19]*Our Faith*, pp. 32, 33. Charles Scribner's Sons, New York, 1936.

[20]To complete the record a few remarks should be made in reference to Brunner's presentation of Calvin's position. He says: "To Calvin the doctrine of election is rightly the centre of theology. The doctrine of a twofold predestination, on the contrary, lies on the fringe of his thought." (*Man in Revolt,* p. 76.) That is not strictly accurate. The centre of Calvin's theology was his doctrine of God, or, more narrowly, the sovereignty of God. Predestination was a corollary, although a necessary one, to the supreme doctrine. An indication of the position of predestination in Calvin's system is shown in that he does not present his sys-

Calvin's strict regard for the letter of the Bible is shown also in the doctrine of Original Sin. Following Augustine he understands from the Scripture that man is born in a sinful state and condition which consists of both guilt and pollution. A few quotations will make his meaning clear. "No other explanation therefore can be given of our being said to be dead in Adam, than that his transgression not only procured misery and ruin for himself, but also precipitated our nature into similar destruction." "Original sin, therefore, appears to be an hereditary pravity and corruption of our nature, diffused through all parts of the soul, rendering us obnoxious to the divine wrath, and producing in us those works which the Scripture calls 'works of the flesh' . . . First . . . we are, on account of this very corruption, considered as convicted and justly condemned in the sight of God . . . The other thing to be remarked is, that this depravity never ceases in us, but is perpetually producing new fruits . . . ."[21] The state of guilt in which every one is born is supported by an

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tematic exposition of the subject until the twenty-first chapter of Book III of the *Institutes*. (Trans. by John Allen, Presbyterian Board of Christian Education, Philadelphia. Subsequent quotations and references give only book, chapter and paragraph.)

To say further that Reprobation lay on the fringe of his thought is only partly true. That he may not have preached it often nor have displayed it prominently in his works is not an evidence of his hesitancy about its truth. It shows that he treated it with due Scriptural reserve. He saw the difficulty in doctrine but never doubted that it was essential to his system of theology. Predestination, to Calvin, included reprobation as well as election to eternal life. He had no doctrine of election apart from reprobation and it is misleading to imply, as Brunner does, that Calvin had election at the centre of his theology, with reprobation on the periphery. These quotations from the *Institutes* show how both aspects of predestination were inseparable in Calvin's thought: "Predestination, by which God adopts some to the hope of life, and adjudges others to eternal death, no one, desirous of the credit of piety, dares absolutely to deny. . . . Predestination, we call the eternal decree of God, by which he has determined in himself, what he would have to become of every individual of mankind. For they were not all created with a similar destiny; but eternal life is foreordained for some, and eternal damnation for others. . . . In conformity, therefore, to the clear doctrine of the Scripture, we assert, that by an eternal and immutable counsel, God has once for all determined, both whom he would admit to salvation, and whom he would condemn to destruction. We affirm that this counsel, as far as concerns the elect, is founded on his gratuitous mercy, totally irrespective of human merit; but that to those whom he devotes to condemnation, the gate of life is closed by a just and irreprehensible, but incomprehensible, judgment." (III, xxi, 5, 7.)

[21]II, 1, 6, 8.

appeal to the words of the Bible. "The Apostle himself expressly declares that 'death has therefore passed upon all men, for that all have sinned'; that is, have been involved in original sin, and defiled with its blemishes. And therefore infants themselves, as they bring their condemnation into the world with them, are rendered obnoxious to punishment by their own sinfulness, not by the sinfulness of another. For though they have not yet produced the fruits of their iniquity, yet they have the seed of it within them."[22]

In Calvin's time the controversy whether imputation of Adam's sin was mediate or immediate had not arisen and Calvin is not as decisively unambiguous on this subject as he is on most topics. Nevertheless his position is sufficiently clear. All men were involved in Adam's transgression and because of that sin they are born into the world both guilty and corrupt. "All men were ruined by the disobedience of one."[23] His position is built around Paul's passages in Rom. 5:12-19, 1 Cor. 15:22 and Eph. 2:3, supported by Psalm 51:5 and several other verses which depict the corrupt condition and universal sinfulness of men. The doctrine that all men are born in a condition of guilt is posited mainly on Paul's statement in Romans. He says that Adam 'by falling away from the Lord, in himself corrupted, vitiated, depraved, and ruined our nature," and "that by Adam's sin we are not condemned through imputation alone, as though we were punished only for the sin of another; but we suffer his punishment, because we also ourselves are guilty; for as our nature is vitiated in him, it is regarded by God as having committed sin." "Adam has involved his whole race in condemnation." "The curse we derive from Adam is conveyed to us by nature."[24]

Brunner strongly ascribes universality to sin and acknowledges the tremendous power it shows in every human life. He does not, however, believe that the explanation of its extent and power lies in humanity's connection with Adam, a historical individual. He recognizes that the exegesis of Rom. 5:12 ff. is "one of the most difficult tasks of Biblical theology" and admits that

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[22]II, 1, 8.
[23]II, 1, 4.
[24]Com. Rom. 5:12 ff.

"the exegetical evidence is not sufficient to deny that Paul taught something like a doctrine of Original Sin." "On the contrary," he says, "in this one passage Paul comes very near to such a doctrine."[25] His understanding is that Paul is seeking to assert "both the solidarity and unity of humanity in sin . . . and the responsibility of each individual; the power which sin exerts over humanity as a whole, and also the personal character of sin." "In the New Testament . . . the story of Adam plays no part in connexion with the doctrine of sin, apart from Rom. 5:12 ff. and 1 Cor. 15:21. The idea of sin in the New Testament, indeed, even the Pauline doctrine, is in its general sense independent of the story of Adam."[26] Sin is the "great negative mystery" of human existence. The Bible does not give an explanation of its origin. All a man knows is that he is responsible for his sin which has sprung from his own self will.[27]

The doctrines of Holy Scripture held by Calvin and Brunner are thus shown to affect the doctrine of Sin. While admitting that the story of Adam does play a part in the two passages, and that in them Paul may teach something like the Augustinian doctrine, Brunner does not connect the sin of mankind with Adam. His broad view of Scripture and his theological approaches to individual passages make him independent of the literal meaning of isolated texts. Calvin with his emphasis on the value of each word of the record will erect a doctrine on even one or two short passages. To his mind one verse is as good as a chapter particularly when he finds his doctrine in agreement with general implications of other portions of Scripture and not contradictory to any.

The goal of the present section of this article to this point has been to show that Calvin esteems individual passages and verses of great importance and uses them to support a doctrine while Brunner depends upon "theological argument," the truth revealed by God's revelation as a whole. Before passing on to a consideration of the question of historicity, a further, brief illustration of the attitude to individual texts may serve as a

[25] *Man in Revolt*, pp. 119-120.
[26] *Loc. cit.*
[27] *Ibid.*, p. 132.

summary. In commenting incidentally on the command, "Go ye into all the world and preach the gospel," Brunner writes: "Whether Christ's command was uttered just in these words, we do not know exactly. But there can be no doubt that He had sent out His disciples with the strict order to preach the gospel of the Kingdom to all the world."[28] Brunner is not dependent upon any single passage but draws his understanding of what Jesus said and did from the records as a whole. Calvin, on the other hand, was not aware of the textual problem in Mark 16:9-20 and weaves the narrative in with the corresponding sections of Matthew and Luke. He comments on the words with the certainty that they are Christ's, dwelling as he frequently does upon the implications of even one word. From the meaning of "teach" he deduces an argument against Rome saying that those who "disdainfully throw away from themselves the office of *teaching*" are hypocrites. Calvin has a definite conviction about the exact words and builds arguments on them, while Brunner depends rather on a broad, theological understanding of entire narratives and series of narratives.

The possibility of there being a connection between modern man and Adam is entirely ruled out if there was no actual individual, Adam. Obviously we cannot have committed any transgression in a man if he never existed. Brunner does not accept the historicity of the creation narrative and this rejection is naturally connected with his refusal to trace the origin of sin back to a first parent. While there is an intimate relation between his two positions (on Adam and Original Sin), neither one is a direct, logical result of the other. While connected and giving mutual support to one another they rest on broad, general principles, and thus it has been possible to discuss them separately. His doctrine of Original Sin has been surveyed briefly, and now the relation between his doctrine of Scripture and his view of the story of Adam will be noticed. But first Calvin's position will be characterized.

From what has already been said it scarcely need to be pointed that Calvin treated the opening chapters of Genesis as sober his-

[28] *The World and the World,* p. 109. Student Christian Movement Press, London, 1931.

tory. He says that God "hath been pleased to give us a history of the creation,"[29] and that "Moses was an authentic witness and herald of the one God, the Creator of the world."[30] "Let it be understood, that by his [Adam's] being made of earth and clay, a restraint was laid upon pride."[31] In his comments he speaks of Adam as an actual individual in the same way as he speaks of Abraham or of any other Biblical character. "There is no doubt that Adam, when he fell from his dignity . . . "[32] Adam, therefore, could have stood if he would, since he fell merely by his own will . . . ."[33] This method is a natural result of his conviction that the words of the Bible are the words of God and that whatever God says is true. He recognized allegories and parables in the Bible, but since the creation narrative bears no intimation that it is figurative he treated it as history. It reads like the account of other historical happenings and Calvin so understood it. In a previous section it was shown how he held to its authenticity in spite of the opinion of some of his contemporaries that parts of the narrative were in conflict with scientific knowledge.

Viewing the Genesis story of creation as a source of historical information Calvin had no difficulty about systematizing a doctrine of the Fall. Adam and Eve placed in a garden succumbed to the temptation of Satan through the instrumentality of the serpent. The prohibition to eat the forbidden fruit was a test of their obedience, of their willingness to allow God to order their lives. They showed that they were proud and self-centered and were accordingly punished. To that historical series of incidents Calvin traces the present condition of humanity. All mankind sinned in Adam and fell with him. Their status as "children of wrath" is due to the transgression in Eden. Because Calvin looks upon the first three chapters of Genesis as historical and because he looks upon all parts of the Bible as God's Word he is able to develop a doctrine of the Fall, connect it with Paul's discussions and link the Fall and Original Sin together. For Calvin there is

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[29] I, xiv, 1.
[30] I, xiv, 2.
[31] I, xv, 1.
[32] I, xv, 4.
[33] I, xv, 8.

a definite relationship between these two doctrines. The Fall as it is recorded in Genesis is the explanation of the universality and power of sin.

Brunner is unable to accept the first three chapters of Genesis as history for scientific and theological reasons. "The conflict between the teaching of history, natural science, and palæontology, on the origins of the human race, and that of the ecclesiastical doctrine . . . has led, all along the line, to the victory of the scientific view" over the ecclesiastical view of the first man.[34] He reminds his readers of "the hypothetical character of the theory of evolution" and of the need to "leave much room for future modifications of our present state of knowledge"[35] but, with all that, "the modern idea of evolution which has changed the rigid distinction of the species into a fluid *continuum* is supported by such a mass of observations and established facts that no one with insight can fail to be convinced by its arguments. Man, the final—perhaps from some points the highest—offshoot of the mammals?"[36] Historical science has "eliminated the historical from the story of the Creation."[37, 38]

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[34]*Man in Revolt*, p. 85.
[35]*Ibid.*, p. 86.
[36]*Ibid.*, p. 41.
[37]*Ibid.*, p. 144.
[38]In this connection a remark on Calvin and evolution may not be amiss. It has been said that some of his remarks on the creation story permit his being numbered among evolutionists. The scientific knowledge that obtained in his day was such that he could not, of course, have been an evolutionist in the Darwinian sense. That would be an anachronism. But to what extent does he support an evolutionary theory? The basis for thinking that he may have had some evolutionary ideas is his comments on the word "create," *bara'*. Calvin insists that *bara'* may be used only of the forming of something out of nothing. Therefore when it is used to describe the creation of anything after the original creation of verse one, the action cannot be limited to that particular moment. Although God made use of materials brought into existence since the first creative act, all subsequent creating and forming were comprehended in His original intention. On Genesis 1:21 he writes: "I therefore do not restrict the creation here spoken of to the work of the fifth day, but rather suppose it to refer to that shapeless and confused mass, which was as the fountain of the whole world. God then, it is said, created whales and other fishes, not that the beginning of their creation is to be reckoned from the moment in which they received their form; but because they are comprehended in the universal matter which was made out of nothing."

Throughout his comments Calvin is seeking to exalt God and remove Him from dependence upon second causes. In describing the creation of man Moses would have us realize that God in the final analysis made man

Scientific truths, however, are not the only, nor the main, reasons for reformulating the Church's understanding of man's origin. There are religious and theological reasons. The traditional view has emphasized "the necessity of sin at the expense of responsibility."[39] The tendency of the orthodox interpretation of the Creation and Fall has been to put the origin and cause of sin beyond the reach and responsibility of men, and to introduce a philosophical necessitarianism into theology. The traditional view is the only one that can be reached from Calvin's understanding of the Scriptures as in every word the Word of God and hence trustworthy and historical. Brunner by looking upon the Bible as a human book can consider the opening chapters of Genesis as myth and legend. He goes to science for the account of creation and interprets Genesis to conform to science. Any contradictions between the Biblical record and the scientific one are attributed to the human element in Genesis.

In brief this is how Brunner understands the Genesis account

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out of nothing. He used materials then in existence but in the long run Adam was formed *ex nihilo*. That is Calvin's emphasis, to drive home the thought of man's complete dependence upon God. Only in a very broad sense can Calvin be called to testify in support of an evolutionary theory. He was not interested in creation from that point of view. Of more positive force in determining his thought is his remark that Adam was made of earth and clay (*Institutes*, I, xv, 1). "His body was taken out of the earth . . . The body of Adam is formed of clay." (Com. Gen. 2:7). Of the animal creation he says: "Moses declares animals were created 'according to their species': for this distribution carried with it something stable."

Warfield discusses this subject. (*Calvin and Calvinism*, pp. 298-306. Oxford University Press, New York, 1931.) In part he says: "Calvin's doctrine of creation is, if we have understood it aright, for all except the souls of men, an evolutionary one. The 'indigested mass' . . . was called into being by the simple *fiat* of God. But all that has come into being since . . . has arisen as a modification of this original world-stuff by means of the interaction of its intrinsic forces. . . . He ascribed the entire series of modifications by which the primal 'indigested mass' called 'heaven and earth,' has passed into the form of the ordered world which we know, including the origination of all forms of life, vegetable and animal alike, inclusive doubtless of the bodily form of man, to second causes as their proximate account. And this, we say, is a very pure evolutionary scheme. . . . Calvin doubtless had no theory whatever of evolution; but he teaches a doctrine of evolution. He has no object in so teaching except to preserve to the creative act, properly so called, its purity as an immediate production out of nothing. . . . Accordingly his doctrine of evolution is entirely unfruitful. The whole process takes place in the limits of six natural days."

[39] *Man in Revolt*, pp. 120-121.

of creation: The opening chapters of Genesis do not describe the creation of a certain individual, Adam, who lived at a definite time thousands of years ago. The story of the origin of man and of the Fall is the story "of myself, and of yourself, and of everyone else in the world."[40] "We, each one of us, are 'Adam,' just as we all together are 'Adam.' "[41] The story of Adam is the story of every individual, of his being created for God, and of his self-will and sin. Everyone sins, falls from the ideal of his creation. The Fall is a personal, individual experience for every one, not something that happened in an ancient time and a faraway place.

Brunner is emphasizing the seriousness of sin and man's responsibility for his condition. His portrayal of the corruption of man is as severe as the Church's doctrine of depravity, but he believes that his understanding of Genesis brings out more strongly individual responsibility for the condition. The traditional view, he says, by explaining man's propensity to evil as a result of Adam's fall, has freed man from a sense of personal accountability. The Church has erred in finding an explanation of the universality of sin in the Fall in the garden. The Bible in Brunner's understanding does not give an account of the origin of evil. It emphasizes that all men sin, and that they are united in sinning against God. There is a unity in the sin of mankind, and every one takes part in it. Such is the meaning of the story of Adam.

Calvin regards the account of the Fall as the explanation of the presence of sin in the world, but Brunner looks upon the story as a myth but at the same time as the "only possibility of . . . bringing creation and sin into connexion without weakening either."[42] "We cannot go further than the myth of the Fall, since it alone expresses contemporaneously: the priority of the Creation over against sin, the individual element of guilt, and the historical element of the causal and representative unity of the race."[43] There is no explanation in Brunner's doctrine of sin of the origin of the trouble. "The statement that we are sinners, that we are fallen creatures,

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[40] *Man in Revolt,* p. 88.
[41] *Ibid.,* p. 149.
[42] *God and Man,* p. 153. Student Christian Movement Press, London, 1936.
[43] *The Divine Imperative,* p. 606.

does not tell us anything about the 'cause' of this apostasy; for here there are no 'causes.' What it does express is the truth that all man's personal being is involved in this act of turning away from God. It states that he who commits this apostasy can do no other than repeat it continually, not because it has become a habit, but because this is the distinctive character of this act."[44] "The doctrine of the Fall is not a theory which is intended to explain the existence of evil; on the contrary, it is the idea in which the inexplicable character of evil finds its clearest expression."[45]

In the doctrine of the Fall the contribution made by the doctrine of the Holy Scripture is clear. Calvin's attitude to the Bible makes him regard the Genesis narrative as historical and he finds in it the explanation of the prevalence of sin in the world. He does not free men from responsibility but maintains that they sinned in Adam, although without attempting to explain the connection or to show how it existed. Brunner, on the other hand, with a much freer attitude to the words and narratives of the Bible, is able to lift the Genesis account out of the realm of actual history and see in it a typical revelation of the personal experiences of every man. He does not try to account for the universality of sin but accepts it as a matter of fact and experience. In a sense it is in the constitution of things and its presence is really incomprehensible.

The conclusion is evident that Brunner brings to a particular Scripture passage an understanding or doctrine derived from the Bible as a whole and from other sources of knowledge. The passage under consideration is made to fit into the broad scheme already formulated, or else it is explained away. In effect this procedure brings the Biblical revelation to the bar of human understanding and although Brunner professes a staunch allegiance for and dependence upon divine revelation, he actually edits the Scripture records. Calvin, on the other hand, takes account of the entire Bible and includes in his theological system everything that he finds there. Even apparent contradictions, such as divine sovereignty and human free will, are readily included because he

[44] *Man in Revolt*, p. 149.
[45] *The Mediator*, p. 144.

sees both on the pages of the Bible. He does not test the teaching of a portion of the Scriptures by its agreement with human sensibilities or other similar standard, but freely incorporates all he finds in the Bible on the sole basis that it is God's Word and hence necessary to a complete theology.

Testimonium Spiritus Sancti.

There is another important truth which plays a prominent part in the doctrine of Scripture held by both Calvin and Brunner, the Testimony of the Holy Spirit. It has not been necessary to take specific notice of their understanding of this subject until now because it would not have affected any of the points raised. Nevertheless even a brief survey of their positions would be incomplete without noticing the doctrine, and to round off the discussion, Brunner's and Calvin's doctrine will be shown. The resemblance between their positions is evident, and yet there is some difference.

In essence both believe that the Bible is inadequate without the illuminating activity of the Holy Spirit. Brunner makes this clear: "Without the work of God's spirit in opening our hearts, we cannot really understand the Bible. The book may appear interesting, or instructive, or touchingly beautiful to us; but to move the heart so that we know that God is now speaking to us, Himself to myself, this the Bible can do only when the Holy Spirit is added."[46] Strictly speaking, of course, it is not so much the Bible itself, as the Word of God in the Bible, that Brunner is interested in. He writes: "The statement that God's Word speaks to us in the Holy Scriptures has at once to be supplemented by adding that the Word of the Bible is the Word of *God to us* only in so far as God's Holy Spirit opens our ears so that we can hear His voice in the words of the Apostles."[47]

Many other quotations might be given to illustrate this doctrine, but one more will suffice: "For if we ask: Why do we believe, how can we be certain, how can we have personal certainty of the fact, how do we know that God says so? the answer

[46] *Our Faith*, p. 86.
[47] *The Word and the World*, p. 89.

is: Because this objective Word of God is corroborated subjectively; just as certainly, just as subjectively, as anything which I know for certain, with the certainty which the Ego has about itself. This is what is meant by the phrase: the Word of the Holy Spirit within me, the assurance of Faith."[48]

Calvin writes in a similar fashion. In the famous answer to Sadolet he argued that "it is no less unreasonable to boast of the Spirit without the Word, than it would be absurd to bring forward the Word itself without the Spirit." Commenting on the classical passage in 2 Tim. 3:16 he writes: "The same Spirit, therefore, who made Moses and the prophets certain of their calling, now also testifies to our hearts, that he has employed them as his servants to instruct us." It was Calvin who gave prominence and classic expression to the doctrine of the Testimony of the Spirit. In the *Institutes* he says: "But, with regard to the question, How shall we be persuaded of its [the Scripture's] divine original, unless we have recourse to the decree of the Church? this is just as if any one should inquire, How shall we learn to distinguish light from darkness, white from black, sweet from bitter? For the Scripture exhibits as clear evidence of its truth, as white and black things do of their color, or sweet and bitter things of their taste."[49] "If we wish to consult the true interest of our consciences; that they may not be unstable and wavering, the subjects of perpetual doubt; that they may not hesitate at the smallest scruples,—this persuasion must be sought from a higher source than human reasons, or judgments, or conjectures—even from the secret testimony of the Spirit . . . For as God alone is sufficient witness of himself in his own word, so also the word will never gain credit in the hearts of men, till it be confirmed by the internal testimony of the Spirit."[50] "Let it be considered, then, as an undeniable truth, that they who have been inwardly taught by the Spirit, feel an entire acquiescence in the Scripture, and that it is self-authenticated, carrying with it its own evidence, and ought not to be made the subject of demonstration and argu-

[48] *The Word and the World,* pp. 66-67.
[49] I, vii, 2.
[50] I, vii, 4.

ments from reasons; but it obtains the credit which it deserves with us by the testimony of the Spirit."[51]

There is much that is common to Calvin and Brunner in the doctrine and in these statements of it. There is the firmly rooted conviction that the Holy Spirit alone can make the Word of God vital to the heart of a man. But there is a notable difference. Calvin believes that the Bible, the actual book which we have, can be proved on rational grounds to be the Word of God. What the Spirit does is to move the heart to acceptance of the truth therein revealed. Without the Spirit there can be no true, genuine, saving faith and trust. Brunner does not look upon the Bible itself as God's Word but the Spirit convinces the heart that the Word of God is revealed through the words of the Bible. As far as saving faith is concerned both are agreed. It does not come by rational argument but only through conviction by the Spirit. It is in reference to the Bible that a difference may be observed. To Calvin the whole Bible is the Word of God. This has been brought out previously. But that Book, the Bible, is valueless to a man for salvation until the Spirit enlightens his mind and convicts his heart as to its application for him.

In the course of a summation of Calvin's theology Fisher says that he believed that "the Divine authority of the Bible can be proved by reason; assured conviction of the truth of the Gospel and a spiritual insight are imparted by the Holy Spirit."[52] There were two things in Calvin's thought. First, the divine origin and authority of the Scriptures, the Bible, could be established on rational grounds. But he did not labor that point for he knew that no one would be converted that way. Second, the testimony of the Spirit was essential to awaken saving faith, and this is the prominent part of his teaching. Indeed, it may be called his characteristic teaching, and it is the part that is developed by his followers. Brunner does not in any sense endorse the first position of Calvin. His contention is the very opposite, that the Bible is *not* the Word of God. But on the second position there is agreement.

Calvin did not depend upon the testimony of the Spirit to

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[51] I, vii, 5.
[52] *The Reformation*, p. 200. Charles Scribner's Sons, New York.

prove that the Bible was from God. "If that had been the question he was asking, he would not have hesitated to say that the testimony of the Church is conclusive of the fact."[53] He says that "they who are yet unilluminated by the Spirit of God, are, by a reverence for the Church, brought to such a docility as to submit to learn the faith of Christ from the Gospel; and that thus the authority of the Church is an introduction to prepare us for the faith of the Gospel."[54] He does not often speak of the function of the Church in relation to the Bible, but when he does he gives it considerable weight. The consent of men "as far as the world extends" helps to establish belief in the Scripture. "And as such an agreement of minds, so widely distant in place, and so completely dissimilar in manners and opinions, ought to have great influence with us, since it is plain that it was effected only by the power of heaven, so it acquires no small weight from a consideration of the piety of those who unite in this agreement; not indeed of all, but of those, who, it hath pleased the Lord, should shine as luminaries in his Church."[55] It is not that the Church has a superior authority with which she is able to approve the Bible, but when she "seals it with her suffrage, she does not authenticate a thing otherwise dubious or controvertible; but knowing it to be the truth of her God, performs a duty of piety, by treating it with immediate veneration."[56]

Calvin devotes a chapter, the eighth, in the first book of the *Institutes* to a consideration of "rational proofs to establish belief in the Scripture," and so far is he from thinking them of little value that he had earlier spoken of being able "from clear demonstration" to show that it was "neither rash nor fallacious" for the prophets to use the divine name in their writings to "compel the submission of the whole world."[57] In the same connection he wrote: "Even though men of learning and deep judgment rise up in opposition, and exert and display all the powers of their minds in this dispute, yet, unless they are wholly lost to all sense

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[53]Warfield, B. B., *op. cit.*, p. 72.
[54]I, vii, 3.
[55]I, viii, 12.
[56]I, vii, 2.
[57]I, vii, 4.

of shame, this confession will be extorted from them, that the Scripture exhibits the plainest evidences that it is God who speaks in it, which manifests its doctrine to be divine . . . Though, indeed, I am far from excelling in peculiar dexterity or eloquence, yet, if I were to contend with the most subtle despisers of God, who are ambitious to display their wit and their skill in weakening the authority of Scripture, I trust I should be able, without difficulty, to silence their obstreperous clamor."

It is clear that Calvin had no doubt of the possibility of establishing that the Bible was God's word by means of rational arguments. But he had no illusions about leading men in that way to saving faith. In the same section from which the immediately preceding quotations have been taken he wrote: "It is acting a preposterous part, to endeavor to produce sound faith in the Scripture by disputations . . . Though any one vindicates the sacred word of God from the aspersions of men, yet this will not fix in their hearts that assurance which is essential to true piety."[58] Genuine, saving faith was the thing that Calvin was interested in, and so he does not dwell to any length on securing intellectual assent to the divine origin of the Bible. The emphasis on that possibility is overshadowed by the prominence he gives to the function of the Spirit in leading to a vitalizing faith. That the Bible was God's Word he believed could be shown by rational argument, but the main thing was to secure obedience to that Word, and that could come only through the Spirit, by the Testimony of the Spirit.

There is a great similarity between the thought of Brunner and that of Calvin on this subject, but there is a difference that lies in the background of their thought. "Calvin, like the simple believer, has a definite book—the Bible—in his hands and he treats it as all of a piece—of course, in Calvin's case, not without reasonable grounds for treating it as all of a piece; in other words, the canon was already determined for him before he appealed to the testimony of the Spirit to attest its divinity.[59] The whole Bible was the Word of God to him even before the action of the Spirit

[58] *Loc. cit.*
[59] Warfield, B. B., *op. cit.*, p. 101.

made it profitable for salvation. But for Brunner the Bible is a human book until the Spirit opens the eyes and enlightens the heart of the reader to see the Word of God contained in it.

Conclusion.

The doctrines of Scripture held by Calvin and Brunner have in common the firm conviction that God has spoken to man, and that His Word is authoritative. Calvin regards the Bible itself as that Word, while Brunner believes that the Bible is only a witness to It, and that God's Word is revealed through the human words of the Bible.

Between the two views there is a wide difference. One doctrine recognizes the Bible as an external authority, while the other postulates "that there neither can nor should be any criterion of divine revelation assignable beforehand."[60] It is of the essence of Brunner's position that he cannot formulate any definite method of predetermining what the Word of God is. Even Luther's principle, "Whatever sets Christ forth is apostolic," is not a valid test.[61]

There is necessarily a vagueness about this position, and on the face of it there is nothing to prevent every one from determining for himself the portions of Scripture that he regards as authoritative and binding. There is an unavoidable element of subjectivism and mysticism, since each one has revealed to him what the Word of God really is. Undoubtedly Brunner would be the first to deny this implication, probably pointing out that it is the same Spirit who does the authenticating and that He would surely witness consistently. Nevertheless it is practically impossible to avoid the belief that there is danger in cutting away so impetuously and decisively from an external standard. The history of Protestantism is not reassuring on this score. Many standards or determining elements have been proposed by which to test the Bible and decide what parts of it are binding, "enlightened reason, spiritual insight, the Christian consciousness, the witness

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[60] *Philosophy of Religion*, p. 178. Charles Scribner's Sons, New York, 1937.

[61] *Loc. cit.*

of the Spirit." The result has always been a tendency for men, depending only on the Scripture that "finds them," to subordinate the Bible to their own thoughts and feelings.[62] In other words, the difficulty is to determine that the inner direction comes from the Spirit and not from individual subjectivism.

Another factor that must be acknowledged is the tendency to minimize facts. Mention was made of the way Brunner's doctrine is not bound to the historicity of all of the Gospel narratives.[63] His interest is not in the external incidents in the life of Jesus, not in the man Jesus, but in the Christ, the Word of God in Jesus Christ. He recognizes, of course, that there is a limit to the rejection of the facts as they are recorded. There must be enough left for faith, although it is impossible to say how much is enough. A willingness to give up what is recorded as fact must always face the danger that lies in its rejection. Doctrine is inseparably connected with history and no fact can be given up without detracting some support from an element of faith. The record of the crucifixion and resurrection cannot be disregarded and salvation by grace retained. These momentous events in the life of Christ are among those that Brunner would not abandon, but the principle holds good all the way down to the least important truths.

Calvin's doctrine avoids the dangers attendant upon subjectivism and disregard of individual facts. The Bible is an objective standard. Its authority rests upon the fact that it is the Word of God. Calvin was sure that he had the actual words of God within the covers of his Bible. The Scriptures had no effect upon the scoffer and unbeliever, but to the believer, or, as Calvin would say, to the elect, they were the vitalizing power of God. The authority of the Bible, however, did not depend upon the subjective experience of the believer.[64] Unquestionably the possession of an external standard is of great help. "The more I study the Scriptures, the example of Christ, and of the apostles, and the history of my own heart, the more I am convinced, that a testi-

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[62] *Vid.* Warfield, B. B., *Revelation and Inspiration,* p. 59. Oxford University Press, New York, 1927.

[63] *Supra,* Part II. *Cf. The Word and the World,* pp. 87, 88.

[64] *Cf.* Rolston, Holmes, *A Conservative Looks to Barth and Brunner,* p. 101. Cokesbury Press, Nashville, 1933.

mony of God, placed without us and above us, exempt from all intermixture of sin and error which belong to a fallen race, and received with submission on the sole authority of God, is the true basis of faith.[65]

Calvin believed that he had such an external standard in the Bible. It was beyond the reach of his subjective feelings. He believed that God had given it free from all error and that the human element in it did not detract one whit from its divine origin and authority. He submitted to it even where it surpassed his comprehension. "If anything in the works and words of God and of Christ be disagreeable to our feelings, we ought not to give ourselves a loose rein so as to have the boldness to murmur, but ought to preserve a modest silence, until what is hidden from us be revealed from heaven. The foundation of such modesty lies in the fear of God and in reverence for Christ."[66]

The decision that must be made concerns the presence and extent of errors in the Bible. If the doctrine of verbal inspiration and inerrancy is still tenable, then Calvin's doctrine may be depended upon with all its comforting assurance. If errors and contradictions are as prevalent as Brunner maintains, then his doctrine must be followed with a resulting state of flux in the constituents of the faith.

THE PEOPLE OF GOD ACCORDING TO THE FATHERS OF THE EARLY CHURCH.

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The point of this enquiry is whether or not it was the belief of the Fathers of the Early Church that God had a "peculiar people," *the Jews,* to whom He was bound by an *unconditional*

[65]Monod, quoted by Warfield, B. B., *Revelation and Inspiration,* p. 70.
[66]Com. John 4:27.

promise which could only be fulfilled after the Return of Christ by *the restoration of the Jewish nation to Palestine and its establishment as the dominant political power of the world.*

As we have pointed out in previous issues of THE UNION SEMINARY REVIEW,[1] this is the belief and the teaching of the Dispensationalists of the *Scofield Bible* type, and, indeed, of nearly all *modern* Premillenarians. They assert that God has unconditionally promised to the physical seed of Abraham, the Jewish Nation, a restoration to the "promised land," Canaan, and a position of world supremacy, and that this promise will be literally fulfilled in the earthly kingdom which Christ will establish at His Second Coming. They argue that this is the plain teaching of the Old Testament, a teaching which Jesus and His Apostles must have accepted and to which they made references, and they imply that this view of the Millennial Kingdom with the Jewish restoration was the almost universal belief of the Early Church.

In our previous discussions we have set forth reasons for believing that this unconditional promise to the physical seed of Abraham of a restoration of the Jewish nation is *not* in accord with all of the facts of the Old Testament record, and that the Apostles under the illumination of the Holy Spirit certainly did not teach it but, on the contrary, taught that the "Church" was heir of whatever God had promised His people. We now intend to show that *this restoration of the Jewish nation* was *not* the belief of the Early Church but that they too held that God's promises were fulfilled in and for the "Church."

But let us get the point at issue more clearly before us, for there has been a great deal of confused thinking on the subject which has resulted in statements which would lead many to imply what is not in accord with the truth.

All of the Fathers of the Early Church undoubtedly believed in the Second Coming of Christ, although all of them do not mention this fact in the writings which have come down to us. The *fact* of the Second Coming has been an accepted belief of the Church down through the ages and has been written into every one of its creeds and confessions. The point at issue is, not the

[1]Vol. LII, Nos. 1 and 2 (October, 1940, January, 1941).

fact of His coming, but what is the *immediate objective* of Christ's return? We may distinguish three different views as to this objective: (1) Christ returns to bring life as we know it to an end and to establish the eternal order, "the Kingdom of Heaven." (2) Christ returns to establish a Kingdom on earth for a thousand years in which His people, *the Church,* may enjoy earthly life under ideal conditions. (3) Christ returns to fulfil the promise made to Abraham about His seed, the *Jewish Nation,* by restoring that nation to political power in Palestine. Of course, a transformed earth is included, but the point is that Christ then sits on the Jewish throne of David and establishes the Jewish Kingdom of David in accord with the Old Testament promise.

Of these three views, the first is that found in the creeds and confessions of the Church written before the nineteenth century.[2] The second is that of the Millenarians of the Early Church and of the later centuries almost up to the present. The third is that of the Dispensationalists and of many *modern* Premillenarians who have been influenced in their thinking by Dispensational ideas.

Now it is a confused thinking on these points which has led many Dispensationalists to make claims which cannot but mislead many. Dispensationalism, (which is a comparatively modern system of ideas), constantly seeks to establish its claims by appealing to the great Christians of the past for support.[3]

In their zeal to convert people to Dispensationalism its advocates will make appeals like these: "See how many have accepted the fact of the Second Coming of Christ! *Therefore* come and embrace the Dispensational system of interpretation; it must be true." Or, "See how many of the leaders in the Early Church accepted a Millennial Kingdom on earth after Christ returns! *Therefore,* we may be sure that the Dispensational system which stands for a distinction between Israel and the Church

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[2]Since the nineteenth century some have "confessed" a different doctrine. For example, *The Bible Presbyterian Church* in 1939 revised the *Westminster Confession of Faith* so that their version now teaches that Christ will establish a Millennial Kingdom on earth when He returns. The statements of faith of the various Adventist sects, (products of the 19th century), also teach a Millennial Kingdom.

[3]See the writer's article in *The Presbyterian of the South* for July 17, 1940, on the Dispensational misuse of Augustine's "Distinguish the Ages."

must be true, and God will restore the Jews to Palestine." If you want an example of the first type of "argument" you will find it in Harrison's *His Sure Return.*[4] In this little book, after the Dispensational system has been set forth, the author concludes with a notable list of those who have believed in the "blessed hope." The only trouble is that he has confused the "blessed hope" of the Second Coming with the Dispensational interpretation of its purpose, and therefore he mentions Calvin (among others) as a witness. And thus many, in their ignorance, would undoubtedly think that Calvin was a supporter of Millenarianism. There are many Dispensationalists[5] who "argue" from the known fact that many of the Early Fathers were Millenarians to a system which calls for the restoration of the Jews and their establishment in political power in that Millennial Kingdom. The trouble is that these writers do not seem to be able to realize that one who may believe in the Second Coming, or even may believe in the Millennial Kingdom, is *not thereby necessitated* to believe in all "distinctions"[6] of the Dispensational system.

It is our purpose, therefore, to show that even the *Millenarians* of the Early Church did not believe in the restoration of the Jewish nation and to show this not by quoting some second-hand authority but in the words of the Fathers themselves. The facts are open to any one who wishes to take time to investigate them.

The writings of the Fathers of the first three centuries have been published in nine large volumes entitled *The Ante-Nicene Fathers.*[7] Our investigation will carry us through four of these

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[4]By Norman B. Harrison, published by the Bible Institute Colportage Association, Chicago. Mr. Harrison would hardly have included Calvin if he had read his *Institutes,* Vol. II, Bk. 3, ch. 25, sec. 5, on Calvin's opinion of Millennarianism.

[5]For example, Jesse Forest Silver, *The Lord's Return,* and William E. Blackstone, *Jesus is Coming.*

[6]For a list of such "distinctions" see "Prophetic Distinctions" by James Scott, *Our Hope,* Vol. XLV, No. 6.

[7]*The Ante-Nicene Fathers,* a translation of the writings of the Fathers down to A. D. 325. The Rev. Alexander Roberts, D. D., and James Donaldson, LL. D., Editors. American reprint of the Edinburgh Edition. The Christian Literature Publishing Co., Buffalo, 1887. (This work will be referred to in this paper as *A. N. F.*)

volumes, down to the time of Origen. We must limit our work to this point both because of lack of space and because those who accept the Millennial Kingdom agree that with Origen began a decline of the Millennial belief in the Church.

For convenience we may divide these early writings into two groups: those of the Apostolic Fathers, all of whom were once thought to be either companions or disciples of the Apostles, and those coming from what might be called The Sub-Apostolic group. Investigation has now shown that the writings of the so-called Apostolic Fathers were written from the closing years of the first century down to about 150 A. D., and the authorship of a good many is unknown. For our purpose, however, the exact date or authorship is of no great importance, for these writings are all that have come down to us from that period of the Church, and they will reflect the beliefs of that period whether we know their authors or not. The second group, which we have called the Sub-Apostolic Fathers, will fall roughly between the years A. D. 150 and 250.

For those who are not acquainted with the writings of the Fathers, let me say that in no case do these writings exhibit a full statement of a man's belief. Some of these early writers are known to us only through certain of their writings which have come down to us; some only through quotations preserved by others. Many of these writings are brief or fragmentary, and, even when more extensive works have been preserved, these works are usually addressed to some particular theme or are defending Christianity from some particular heresy. Some doctrines which they may have believed are merely alluded to, or may not be mentioned at all. This being the case, we cannot take for granted that a man did, or did not, believe any particular doctrine *unless he makes a positive and clear statement on the subject.* On the particular theme of our investigation, however, I believe we will find the evidence clear and ample.

I. The Apostolic Fathers.

The following writings are commonly grouped today under the "Apostolic Fathers": Clement, two *Epistles,* (the second recognized as not by him); Barnabas, *Epistle;* Papias, fragments

from his writings; *Epistle of Diognetus;* Ignatius, seven *Epistles;* Polycarp, *Epistle to the Philippians; Martyrdom of Polycarp;* Hermas, *The Shepherd;* and *The Teaching of the Twelve Apostles.*[8]

What light do these writings throw on the Second Coming and its purpose? Some of them do not even mention the Second Coming, yet undoubtedly their authors believed in it. Did they believe in the restoration of the Jewish nation? *Not one of them mentions it.* What do they believe about the destiny of God's people? Only four of them contain statements which may throw some light on our quest. They are, *The Epistle to Diognetus, The Teaching of the Twelve,* Barnabas and Papias. All of these writings date from the first half of the second century.

In the *Epistle to Diognetus* (ch. 10) we find this statement:

> "For God has loved mankind, on whose account He made the world, to whom He rendered subject all the things that are in it, to whom He gave reason and understanding, to whom alone He imparted the privilege of looking upwards to Himself, whom He formed after His own image, to whom He sent His only-begotten Son, to whom He has promised *a kingdom in heaven,* and will give it to those who have loved Him."[9]

It would seem that this writer thought that God had plans for *mankind as a whole* and that His destiny for men was a Kingdom *in Heaven.* Certainly there is no suggestion of a distinction between Israel and the Church.

In *The Teaching of the Twelve Apostles* the closing section deals with the "last days," giving the "signs": false prophets, apostasy, the tribulation, etc., and then we have this statement:

> "But they that endure in their faith shall be saved from this curse. And then shall appear the signs of the truth; first the sign of an opening in heaven, then the sign of the trumpet's sound, and thirdly, *the resurrection of the dead; yet not of all,* but as it hath been said: The Lord will come and all the saints with Him. Then shall the world see the Lord coming upon the clouds of heaven."[10]

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[8]This is the group included in *Patrum Apostolicorum Opera,* sixth edition, Leipzig, 1920, edited by Gebhardt, Harnack and Zahn.

[9]*A. N. F.,* Vol. I, p. 29 (italics mine).

[10]*The Teaching of the Twelve Apostles,* edited with a translation, introduction and notes by Roswell D. Hitchcock and Francis Brown. Charles Scribner's Sons, New York. 1884. Page 29 (italics mine).

There is nothing in this writing about a Millennial Kingdom or a second resurrection, though the italicised words might be taken in support of such a view. However, there is no reference to a Jewish restoration, or any suggestion of such a belief. The opposite view, that the Church is to enjoy the Kingdom, may be indicated in the section on the Eucharist, where in connection with the prayer concerning the broken bread are the words:

> "Just as this broken bread was scattered over the hills and having been gathered together became one, so let *thy church be gathered together from the ends of the earth into thy kingdom; for thine is the* glory and the power through Jesus Christ forever."[11]

The Epistle of Barnabas was once supposed to have been written by the companion of Paul, but further study has shown that this is not possible. It has been dated from the end of the first century to the middle of the second. The author is unknown, but it is thought by many that he may have been an Alexandrian. His purpose is to convince Christians that "Judaism was an error with which Christianity could have nothing to do, but which it must reject; and also that the covenant made by God in the Old Testament applied to Christians, but that it never applied to the Jews."[12]

Barnabas believed in some kind of a millennial period as the following quotation will show:

> "The Sabbath is mentioned at the beginning of the creation [thus]: 'And God made in six days the works of His hands, and made an end on the seventh day, and rested on it, and sanctified it.' Attend, my children, to the meaning of this expression, 'He finished in six days.' This implieth that the Lord will finish all things in six thousand years, for a day is with Him a thousand years. And He Himself testifieth, saying, 'Behold, today will be as a thousand years.' Therefore, my children, in six days, that is, in six thousand years, all things will be finished. 'And He rested on the seventh day.' This meaneth: when His Son, coming [again] shall destroy the time of the wicked man,

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[11] *The Teaching of the Twelve Apostles*, p. 17 (italics mine).

[12] Gustave Krüger, *History of Early Christian Literature* in the first three centuries. Trans. by C. H. Gillett. Macmillan, New York. 1897. P. 21. Cp. *A. N. F.*, Vol. I, p. 134.

> and judge the ungodly, and change the sun, and the moon, and the stars, then shall He truly rest on the seventh day. . . .
>
> "Further, He says to them, 'Your new moons and your Sabbaths I cannot endure.' Ye perceive how He speaks: Your present Sabbaths are not acceptable to Me, but that is which I have made [namely this], when, giving rest to all things, I shall make a beginning of the eighth day, that is, a beginning of another world. Wherefore, also, we keep the eighth day with joyfulness, the day also on which Jesus rose again from the dead."[13]

We are interested here in the belief of a definite one thousand year period of rest after Christ comes to be followed by the beginning of another world. Who is to enjoy this period of rest? This section does not say, but if one turns to a preceding section, it will be found that Barnabas is arguing that "Christians, and not Jews," are "the heirs of the Covenant," basing his argument on the Old Testament record.[14]

We are also interested in Barnabas basing his belief in a Millennium of rest on the six days of creation followed by God's resting the seventh day. This he says "implies" that six thousand years from creation the Millennium will begin. We do not have any evidence that the writers of the Bible under the illumination of the Spirit saw any such implication in the Bible record. The writer of the Epistle to the Hebrews speaks of a Sabbath rest remaining for the people of God,[15] but there is no suggestion that a *Millennium* of rest will follow six thousand years of history. According to Dr. Charles, the first recorded statement of this belief in Jewish thought is found in *The Secrets of Enoch,* (also called Slavonic Enoch, as it has been preserved only in that version).[16] However, this non-biblical and speculative basis for a Millennium will be found to have influenced several of the Fathers who believed in a Millennium[17]

We now come to some fragmentary quotations from the writ-

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[13] *A. N. F.,* Vol. I, pp. 146-147 (sec. 15).

[14] *Ibid.,* p. 145 (sec. 13).

[15] Hebrews 4:8-10.

[16] R. H. Charles, *Eschatology, Hebrew, Jewish and Christian,* Adam and Charles Black, London, 1899. See p. 261. For the quotation itself, see Charles, *The Apocrypha and Pseudepigrapha of the Old Testament,* Clarendon Press, Oxford, 1913, Vol. II, p. 451.

[17] *E. g.,* Irenæus, Commodianus, Lactantius, Victorinus.

ings of Papias which have been preserved for us in the writings of Irenæus and Eusebius. Papias was Bishop of Hierapolis, and some time in the early part of the second century made a collection of the sayings of our Lord floating in the tradition of his day, dividing his production into five "books." A few brief but interesting fragments have come down to us, two of which are pertinent to our subject. The first is from a quotation preserved by Eusebius.[18] Papias is simply recording traditions. He writes:

> "The same person, moreover, has set down other things as coming to him from unwritten tradition, amongst these some strange parables and instructions of the Saviour, and some other things of a more fabulous nature. Amongst these he says that there will be a millennium after the resurrection from the dead, when the personal reign of Christ will be established on this earth."[19]

It may be that we are maligning Papias by inferring that he himself believed this statement about the Millennial Kingdom, for he says he got it from a man who had set down "strange parables" and "other things of a more fabulous nature" and "amongst these" this statement. And yet Papias has been considered a Millenarian, and probably his naïve acceptance of the following as a teaching of Jesus accounts for it. This quotation is preserved in the writings of Irenæus,[20] whose introductory and concluding words are bracketed.

> ["As the elders who saw John the disciple of the Lord remembered that they had heard from him how the Lord taught in regard to those times, and said]: 'The days will come in which vines shall grow, each having ten thousand branches, and in each branch ten thousand twigs, and in each true twig ten thousand shoots, and in every one of the shoots ten thousand clusters, and on every one of the clusters ten thousand grapes, and every grape when pressed will give five-and-twenty *metretes* of wine. And when any one of the saints shall lay hold of a cluster, another shall cry out, 'I am a better cluster, take me; bless the Lord through me.' In like manner [He said] that a grain of wheat would produce ten thousand ears, and that every ear would have ten thousand grains, and every grain would yield ten pounds of clear, pure,

[18] *Ecclesiastical History*, Bk. III, ch. 39.
[19] *A. N. F.*, Vol. I, p. 154.
[20] *Against Heresies*, Bk. V, ch. 33. A "metretes" was a liquid measure holding about 9 gallons.

> fine flour; and that apples, and seeds, and grass would produce in similar proportions; and that all animals, feeding then only on the productions of the earth, would become peaceable and harmonious, and be in perfect subjection to man.' [Testimony is borne to these thigns in writing by Papias, an ancient man, who was a hearer of John and a friend of Polycarp, in the fourth of his books." . . .[21]

We may rightly count Papias a Millenarian, since he has treasured these sayings for us. However, there is no reference in these fragments from his writings indicating that there was even a *tradition* afloat that the *Jewish Nation would be restored to Palestine and to power.* He does not say who will enjoy the transformed earth during the Millennium.

From our survey of this first group of writings, it seems evident that two of the "Apostolic Fathers" accepted the *Millennial Kingdom,* (Barnabas and Papias), and that perhaps *The Teaching of the Twelve* might be taken as giving indirect support. This would be three out of sixteen writings preserved.[22] Of course the others may not have had occasion to mention the belief, but we shall be as *wrongly dogmatic* to say that they *did* believe in it as to say they did not. One cannot argue from silence.

What is more, *not one* of these writings makes any reference to *a Jewish restoration to Palestine and power,* while two of them, (*Epistle to Diognetus* and *The Teaching of the Twelve*), might be interpreted as holding that the *Church* will enjoy the Kingdom.

But although this group of writers are not clear as to who will enjoy the Kingdom, if we find that in the next group there are clear and unanimous statements made one way or the other, then surely we are right when we would assign the *same views* to this early group, which did not make clear statements on the subject. *We shall find such clear statements in the next group!*

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[21] *A. N. F.,* Vol. I, pp. 153-154.

[22] Dr. Albertus Pieters published an article in two parts in *The Calvin Forum,* August and September, 1938, entitled "Chiliasm in the Writings of the Apostolic Fathers." He finds Millenarian views in only two of them, (Barnabas and Papias), and concludes, "so far as the available evidence goes, there is no ground for the assertion that millennialism was prevalent in the church during the sub-apostolic period, ending with the year 150 A. D." (Vol. 4, p. 39.)

II. Between "The Apostolic Fathers" and Origen.

We now come to an important group of witnesses: Justin Martyr, Irenæus, Tatian, Theophilus, Athenagoras, Clement of Alexandria, Tertullian, Minucius Felix and Commodianus. Their writings date from about 150 to 250 A. D., and so some of them are contemporary with Origen (A. D. 185-254), but since the outstanding ones were Millenarians, it can hardly be said that they were influenced by him. Of this group, Tatian, Theophilus, Athenagoras and Minucius Felix in their extant writings have nothing to say about the Second Coming or the Millennial Kingdom. The same is true of Clement of Alexandria (A. D. 153-217), but the following quotation will show that his thinking did not fall into a Dispensational pattern:

> "For, in truth, the covenant of salvation, reaching down to us from the foundation of the world, through different generations and times, is one, though conceived as different in respect of gift. For it follows that there is one unchangeable gift of salvation given by one God, through one Lord, benefiting in many ways. For which cause the middle wall which separated the Greek from the Jew is taken away, in order that there might be a peculiar people. And so both meet in the one unity of faith; and the selection out of both is one."[23]

The remaining four witnesses of this group, Justin, Irenæus, Tertullian and Commodianus, may be classed as Millenarians, but we shall see that they are not Dispensationalists! The first, Justin, is of special interest in our enquiry because he wrote early, and because in his *Dialogue with Trypho* he is pointing out the differences and agreements between Christianity and Judaism. Surely, if anywhere, we will find him addressing himself to the Jewish expectation of the restoration of the Jewish nation. We shall not be disappointed.

Justin, (c. 110-165 A. D.), whose honorable title of "the Martyr" has become part of his name, was born in Samaria of heathen parents and was not converted to Christianity till, as a

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[23] *A. N. F.*, Vol. II, p. 504. (From *The Stromata*, Bk. VI, ch. 13.) Clement's divergence from Dispensationalism will become evident, I believe, if his statement is viewed in the light of the present writer's article, "Dispensationalism and the Covenant of Grace," The Union Seminary Review, XLIX, No. 4 (July, 1938).

man, he had tried out the philosophies of his day and having been converted, (perhaps at Ephesus), he preached Christianity as "the oldest, truest and most divine of philosophies." He addressed an "Apology" to the Emperor, Antoninus Pius, defending Christianity against government antagonism and heathen criticism, and later, in his *Dialogue with Trypho,* he presented Christianity in the light of Jewish objections. He was teaching in Rome when he was marytyred.[24]

Many quotations might be made from his writings which would bear upon the question under consideration, but I will only give enough to make his position clear. He believed in a Millennial Kingdom centered at Jerusalem:

> "And Trypho to this replied, 'I remarked to you sir, that you are very anxious to be safe in all respects, since you cling to the Scriptures. But tell me, do you really admit that this place, Jerusalem, shall be rebuilt; and do you expect *your people* to be gathered together, and made joyful with Christ and the patriarchs, and the prophets, both the men of our nation, and other proselytes who joined them before your Christ came? or have you given way, and admitted this in order to have the appearance of worsting us in the controversies?'
>
> "Then I answered, 'I am not so miserable a fellow, Trypho, as to say one thing and think another. I admitted to you formerly,[25] that I and many others are of this opinion, and [believe] that such will take place, as you assuredly are aware; but, on the other hand, I signify to you *that many who belong to the pure and pious faith, and are true Christians, think otherwise.*[26] Moreover, I pointed out to you that some who are called Christians, but are godless, impious heretics, teach doctrines that are in every way blasphemous, atheistical, and foolish. But that you may know that I do not say this before you alone, I shall

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[24]Bear in mind that Justin was not a Jew by race, and when he says "we" he is speaking of Gentile Christians, members of the Church.

[25]*A. N. F.,* Vol. I, p. 239, note 1, says, "Justin made no previous allusion to this point, so far as we know from the writings preserved."

[26]Dr. A. C. Gaebelein, *The Hope of the Ages,* (1938), pp. 12-124, (doubtless through following second-hand authorities, as do many, unfortunately, who seek to support the "truth"), *misquotes* Justin, making him say just the opposite from what he does say. He quotes Justin as saying: "On the other hand, I have also signified to you that many, who are *not* of the pure and pious faith *of the Christians, do not confess this.*" The italics are mine. Compare this version with the quotation given above. The *A. N. F.* translation has been considered authoritative, but if any one wishes, he may check it by the Greek text. Cf. Note 28.

Please note what Justin says. He says that *many* in his day, the middle of the second century, were not Millenarians, but were true Christians.

draw up a statement, so far as I can, of all the arguments which have passed between us; in which I shall record myself as admitting the very same things which I admit to you. For I choose to follow not men or men's doctrines, but God and the doctrines [delivered] by Him. For if you have fallen in with some who are called Christians, but who do not admit this [truth],[27] and venture to blaspheme the God of Abraham, and the God of Isaac, and the God of Jacob; *who say there is no resurrection of the dead,* and that their souls, when they die, are taken to heaven; do not imagine that they are Christians, even as one, if he would rightly consider it, would not admit that the Sadducees, or similar sects of Genistæ, Meristæ, Galilæans, Hellenists, Pharisees, Baptists, are Jews (do not hear me impatiently when I tell you what I think), but are [only] called Jews and children of Abraham, worshipping God with the lips, as God Himself declared, but the heart was far from Him. But I and others who are *right-minded*[28] Christians on all points, are assured that there will be a resurrection of the dead, and a thousand years in Jerusalem, which will then be built, adorned, and enlarged, [as] the prophets Ezekiel and Isaiah and others declare.' "[29]

I have given this whole chapter (80) so that the important statements made here may be seen in their context. We see that Justin believed in a Millennial Kingdom with its center at Jerusalem but that he plainly said that many true Christians did not accept that belief. He thinks, however, that all "right-minded" Christians will accept the belief in a Millennial Kingdom. This

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[27]"The resurrection of the dead." See the statement that follows.

[28]Dr. Gaebelein, in the book mentioned above (note 26), on p. 124, substitutes the word "orthodox" for "right-minded." The Greek word Justin used is from *orthognomoneo,* "to think or judge rightly." The word "orthodox" is a transliteration of the Greek which means "right in opinion," "sound in the faith." The first emphasizes the correctness of the thinking process, the second, the correctness of the ideas held. The *A. N. F.* correctly translate Justin's word "right-minded," and it is hard to understand why the Dispensationalists deliberately use the other word unless it is because they want to make a case. For example, J. F. Silver, *The Lord's Return,* Revell, 1914, fourth edition, undertakes to carefully document his quotations, and usually on the Ante-Nicene Fathers, he gives as the source of his quotations the Scribner's reprint (1903) of the same *Ante-Nicene Fathers* as we are using. Silver, p. 64, quotes this statement from Justin, which he accredits to "Hartley, Wesley and others," and adds that "Scribners' 'Fathers,' I, 239, gives the latest translation." But does he follow it? No, for he says "*orthodox* Christians" and ends the quotation by inserting, for "Isaiah and others declare," the statement, "Isaiah and others *unanimously* attest" (italics mine). By doctoring the text you can make the Fathers support any "truth."

[29]*A. N. F.,* Vol. I, p. 239 (italics mine). *Dialogue with Trypho,* ch. 80.

is just as all Premillenarians today think that all "right-minded" Christians will think as they do and all Amillenarians are prone to think that all "right-minded" Christians will interpret the Bible as they do. Justin had said above that the acceptance of the Millennial Kingdom was not a test of whether a man was a true Christian or not.

But who is to enjoy this Millennial Kingdom,—the Jewish Nation or God's people, the Church? Justin makes it very plain. Listen to him:

> "What larger measure of grace, then, did Christ bestow on Abraham? This, namely, that He called him with His voice by the like calling, telling him to quit the land wherein he dwelt. And He has called all of us by that voice, and we have left already the way of living in which we used to spend our days, passing our time in evil after the fashions of the other inhabitants of the earth; and along with Abraham we shall *inherit the holy land,* when we shall receive the inheritance for an endless eternity, *being children of Abraham through the like faith.*"[30]
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> "Then is it Jacob the patriarch in whom the Gentiles and yourselves shall trust? or is it not Christ? As, therefore, Christ is the Israel and the Jacob, even so we, who have been quarried out of the bowels of Christ, are *the true Israelitic race.* But let us attend rather to the very word: 'And I will bring forth,' He says, 'the seed out of Jacob, and out of Judah: and it shall inherit My holy mountain; and Mine Elect and My servants shall possess the inheritance, and shall dwell there.[31] . . . Such are the words of Scripture; understand, therefore, *that the seed of Jacob now referred to is something else, and not, as may be supposed, spoken of your people.* For it is not possible for the seed of Jacob to leave an entrance for the descendants of Jacob, or for [God] to have accepted the very same persons whom He had reproached with unfitness for the inheritance, and promise it to them again; but as there the prophet says, 'And now, O house of Jacob, come and let us walk in the light of the Lord; for He has sent away His people, the house of Jacob, because their land was full, as at the first, of soothsayers and divinations;'[32] even so it is necessary for us here to observe that there are two seeds of Judah, and two races, as there are two houses of Jacob: the one begotten by blood and flesh, the other by faith and the Spirit."[33]

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[30] *A. N. F.,* Vol. I, p. 259 (italics mine). *Dialogue with Trypho,* ch. 119.

[31] He continues to quote from Isaiah 65 through vs. 12.

[32] Isaiah 2:5ff.

[33] *A. N. F.,* Vol. I, p. 267 (italics mine). *Dialogue with Trypho,* ch. 135.

"And by Isaiah He speaks thus concerning another Israel: 'In that day shall there be a third Israel among the Assyrians and the Egyptians, blessed in the land which the Lord of Sabaoth hath blessed, saying, blessed shall my people in Egypt and in Assyria be, and Israel mine inheritance.'[34] Since then God blesses this people, and calls them Israel, and declares them to be His inheritance, how is it that you repent not of the deception you practise on yourselves, as *if you alone were the Israel,* and of execrating the people whom God has blessed? For when He speaks to Jerusalem and its environs, He thus added: 'And I will beget men upon you, even my people Israel; and they shall inherit you, and you shall be a possession for them; and you shall be no longer bereaved of them.'[35]

"'What, then?' says Trypho, *'are you Israel? and speaks He such things of you?'*

"'If, indeed,' I replied to him, 'we had not entered into a lengthy discussion on these topics, I might have doubted whether you ask this question in ignorance; but since we have brought the matter to a conclusion by demonstration and with your assent, I do not believe that you are ignorant of what I have just said, or desire again mere contention, but that you are urging me to exhibit the same proof to these men.' And in compliance with the assent expressed in his eyes, I continued . . . ."[36]

We are not concerned with the accuracy of Justin's quotations, (our present text being taken as the standard of correctness!), or with the correctness of his interpretations. Our point is that Justin clearly did not expect the Old Testament promises to be fulfilled by a restoration of the Jewish Nation to Palestine but looked upon the "Church" as the true Israel.

This is important because Justin was a native of Palestine, had lived as a Christian teacher in the city of Ephesus where the Apostle John died and then had made Rome his headquarters. We note again that he is addressing himself directly to the difference of view between the Christian and the Jew, that he is the first of the early writers who definitely discusses the question and that he wrote about the middle of the second century. To say that the Dispensational distinction between Israel and the Church was accepted by the early Christians, so that they, along

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[34]Isaiah 19:24ff.

[35]Ezekiel 36:12.

[36]*A. N. F.,* Vol. I, p. 261 (italics mine). *Dialogue with Trypho,* ch. 123.

with the Apostles, believed that the Old Testament promises would be fulfilled in the *Jewish Nation,* not the Church, is contrary to the plain statements of this outstanding Millenarian. But he does not stand alone.

Irenæus (c. 120-202 A. D.) was another outstanding Millenarian of the Early Church. He was born in Asia Minor and in his early youth was acquainted with Polycarp. He had contacts with Rome and for the last quarter of the second century was Bishop of Lyons, in France. "The work of Irenæus *Against Heresies* is one of the most precious remains of early Christian antiquity. It is devoted, on the one hand, to an account and refutation of those multiform Gnostic heresies which prevailed in the latter half of the second century; and, on the other hand, to an exposition and defence of the Christian faith."[37] All our quotations are from this work.

Irenæus followed Barnabas in believing that the world would come to an end in six thousand years, followed by the Millennial Kingdom in the seventh.[38] He held that in this Kingdom the earth will be wonderfully renewed, and he quoted Papias about its fruitfulness and also commented on what a fine quality the straw of the Millennium must be if the lions are going to live on it.[39] He emphasizes the fact that the Old Testament promises are not of celestial blessings but apply to this earth, and that Jerusalem will be rebuilt.[40]

Who is going to enjoy this earthly kingdom in a renewed world? The Jewish nation? By no means, teaches Irenæus, for the inheritance promised Abraham will be received by the Church:

> "For his seed is *the Church,* which receives the adoption to God through the Lord, as John the Baptist said: 'For God is able from the stones to raise up children unto Abraham.' "[41]
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> "Now I have shown a short time ago that *the Church is the seed of Abraham;* and for this reason, that we may know that He who in the New Testament 'raises up from the stones children unto Abraham,'

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[37] *A. N. F.,* Vol. I, p. 311.
[38] *Ibid.,* pp. 557 and 562 (Ch. 28, sec. 3 and ch. 33, sec. 2).
[39] *Ibid.,* pp. 562-563 (Ch. 33, secs. 3-4).
[40] *Ibid.,* p. 565 (Ch. 35, sec. 2).
[41] *A. N. F.,* Vol. I, p. 561 (italics mine), (*Against Heresies,* Bk. V. ch. 32, sec. 2).

> is He who will gather, according to the Old Testament, those that shall be saved from all the nations, Jeremiah says: 'Behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, who led the children of Israel from the north, and from every region whither they had been driven; He will restore them to their own land which He gave to their fathers."[42]

It would seem that neither Justin Martyr nor Irenæus was acquainted with the dictum of Dr. Scofield that the Old Testament foreview of the Kingdom is not to be fulfilled in the Church.[43] Our guess is that these Early Fathers, not having received the illumination of the Dispensational teaching, were following the interpretation of the Apostles on this point.

Tertullian follows in the train of Justin and Irenæus. He was born about 150 A. D. of heathen parents in Carthage, studied law and practised in Rome. He was at home in philosophy and history and thoroughly mastered Greek. About 190-195 A. D. he was converted to Christianity and became an eager student of Christian literature. He returned to Carthage, where he became a presbyter and remained till his death (c. 220). The last twenty-five years of his life were given to literary work, and many of his writings have come down to us.[44] On the subject before us his clearest teaching is found in his *Against Marcion.* The following quotation, taken from his third book against this heretic, (ch. 25), seems to show that he accuses Marcion of teaching a heresy which is almost indistinguishable from the Dispensational teaching about the prophetic prospects of the Jews. He says to Marcion:

> "Besides, your Christ promises to the Jews their primitive condition, with the recovery of their country; and after this life's course is over, repose in Hades in Abraham's bosom. . . . As for the restoration of Judæa, however, which even the Jews themselves, induced by the names of places and countries, hope for just as is described, it would be tedious to state at length how the figurative interpretation is spiritually applicable to Christ and His church, and to the character and fruits thereof; besides, the subject has been regularly treated in

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[42] *A. N. F.*, Vol. I, p. 563 (italics mine), (Ch. 34, sec. 1).
[43] *Scofield Reference Bible*, p. 989, par. 8.
[44] Walker, *A History of the Christian Church*, pp. 67ff.

another work, which we entitle *De Spe Fidelium.*[45] At present, too, it would be superfluous for this reason, that our inquiry relates to what is promised in heaven, not on earth. But we do confess that a kingdom is promised to us upon the earth, although before heaven, only in another state of existence; inasmuch as it will be after the resurrection for a thousand years in the divinely-built city of Jerusalem, 'let down from heaven,' which the apostle also calls 'our mother from above'; and, while declaring that our *politeuma,* or citizenship, is in heaven, he predicates of it that it is really a city in heaven. This both Ezekiel had knowledge of and the Apostle John beheld.[46] . . . We say that this city has been provided by God for receiving the saints on their resurrection, and refreshing them with the abundance of all really spiritual blessings, as a recompense for those which in the world we have either despised or lost; since it is both just and God-worthy that His servants should have their joy in the place where they have also suffered affliction for His name's sake. Of the heavenly kingdom this is the process. After its thousand years are over, within which period is completed the resurrection of the saints, who rise sooner or later according to their deserts, there will ensue the destruction of the world and the conflagration of all things at the judgment: we shall then be changed in a moment into the substance of angels, even by the investure of an incorruptible nature, and so be removed to that kingdom in heaven" . . . .[47]

From this quotation we easily see that Tertullian believed in a Millennial Kingdom on earth, but he rejected as heretical the Jewish idea that the Jews were to be restored to their national existence. He had some curious ideas, seemingly, about the resurrection, that our bodies would be raised untransformed and would then be transformed at the end of the Millennium and that the saints would rise at different times all through the Millennium. However, the main point for us is that Tertullian, like those who have gone before, definitely rejects the Jewish National restoration, in spite of the fact that the *literal interpretation* of the Old Testament, (which he rejects), was held by the Jews because of the use of "the names of places and countries."

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[45]This work, unfortunately, is not extant.

[46]Tertullian, who was affected by the Montanistic heresy, here quotes a Montanist prophecy that the New Jerusalem would be seen in the sky before it descended to earth. He then adds that the report had come from the expedition against the Parthians, that the city had already been seen!

[47]*A. N. F.*, Vol. III, pp. 342-343. (*Against Marcion,* Bk. III, ch. 25.)

The last Millenarian witness of this group is Commodianus. His poems are our only source of information concerning him. He was born and educated as a heathen. He became a Christian and probably a clergyman in North Africa in the first half of the third century.[48] He is the author of two poems, both written in barbarous Latin. The first, *The Instructions,* is given in translation in *The Ante-Nicene Fathers.* The other, which was discovered too late for inclusion in this work, is entitled *Carmen Apologeticum* (adversus Judæos et Gentes) and is mutilated towards the end, unfortunately, where he gives his eschatological views.[49] Schaff says of his poems, "They are poetically and theologically worthless, but are not unimportant in the history of practical Christianity, and reveal under a rude dress, with many superstitious notions, an humble and fervent Christian heart."[50]

It is the eschatological sections of his poems which have made Commodianus famous. These will be found in secs. 41-45 and 80 of the *Instructions* and lines 784-1060 of *The Apologetic Poem,* the latter being the fuller of the two. As we weave his ideas together from the two accounts, they are something like this: After six thousand years the world shall come to an end. Two Antichrists will appear. First Nero, the Antichrist of the West, suddenly returns from hell and persecutes the Christians. But he is conquered in turn by the Antichrist from the East, (a Jew? a Persian?), who makes Jerusalem his headquarters and performs many wonders so that the Jews believe on him. Then God moves. He leads forth "the hidden, the final, the holy people." They are the nine and a half tribes of the Jews who have been concealed beyond the Persian stream in purity and peace all these years. With "the angel of the Highest" before them they return to Judæa, where they win an easy conquest, for the Antichrist and his forces are unable to withstand them. This

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[48]See Krüger, *History of Early Christian Literature,* pp. 317-319; *A. N. F.,* Vol. IV, p. 201.

[49]Comments on this poem will be based on the text as given in *Corpus Scriptorum Ecclesiasticorum Latinorum,* Vol. XV, 1887). A brief outline of the content of the poem may be found in Schaff, *History of the Christian Church,* Vol. II, pp. 855ff.

[50]Schaff, *opus cit.,* p. 854.

adulterer and the false prophet are now cast into Gehenna for a thousand years, and for seven months the earth is purified by fire.[51] Then "He who was humble shall be seen coming from heaven. With Him shall descend angels of eternal brightness, and graves shall open, the righteous bodies shall come forth; whom clouds shall snatch and carry up to meet with Christ in the air; the living saints shall receive the Lord. And He will quicken them who nailed Him on the cross, that they may see His glory; but now He returns in wrath. Woe to those miserable ones!"[52] Unfortunately the remaining lines of this poem are mutilated, but they seem to center around the thought, "While the righteous rejoice, these will be burned in the inferno."[53]

The Apologetic Poem breaks off before reaching any description of the Millennial Kingdom. So we fill out the account from the *Instructions*. "From heaven will descend the city in the first resurrection. . . . We shall rise again to Him, who have been devoted to Him." There the "saints" shall live in joy and abundance and peace for a thousand years.[54] They will be served by some of the noblest followers of the Antichrist who have been reserved as slaves for the saints.[55] Seemingly, at the end of the thousand years, the earth will again be "converted in flame, which yet avoids the camp of His saints. . . The earth is burned up. . . . This sky perishes, . . . Another newness of sky and of everlasting earth is arranged. Thence they who deserve it are sent away in a second death, but the righteous are placed in inner dwelling-places."[56]

Such is the eschatology of Commodianus. He believed in a Millennial Kingdom, but he speaks of the "saints" as enjoying that Kingdom,—a title constantly used in the New Testament for the members of the *Church*. He has nothing to say about the restoration of the Jewish Kingdom as a fulfilment of God's promises to Abraham and David. The new element in his thought is that

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[51] *The Apologetic Poem* has a long description of this, lines 999-1040.
[52] *Ibid.*, lines 1042-1049. The text is imperfectly preserved. I am indebted to Mr. Charles Linwood Brown, Moses D. Hoge Fellow of this Seminary (1940-1941), for this translation.
[53] *Ibid.*, line 1053.
[54] Sec. 44. *A. N. F.*, Vol. IV, p. 212.
[55] Sec. 80. *A. N. F.*, Vol. IV, p. 218.
[56] Sec. 45. *A. N. F.*, Vol. IV, p. 212.

God overthrows the Antichrist by an army composed of the *lost nine and a half tribes of Jews.* This is certainly a return of the Jews, at least part of them, to Judæa. Where did he get the idea? The other Millenarians who preceded him say nothing about any such return, and they definitely and clearly, as we have seen, declare that the Old Testament prophecies are fulfilled in the *Church,* not in the Jewish nation. It seems probable that the source of Commodianus' idea about the return of the "lost tribes" is *Second Ezra,* one of the Apocryphal books of the Jewish Old Testament.[57] Thus Commodianus' source of inspiration would be *Jewish* and not Apostolic and Christian.

Conclusion.

We have now surveyed the field which we planned to investigate, the Christian writings from the post-New Testament days till the time of Origen. Our argument is this: If it were an accepted teaching of the Apostles and the New Testament Church that God would fulfil His promise to Abraham by *a restoration of the Jewish people to Palestine and power,* then that belief and teaching would certainly be mentioned by the Fathers of the Church who immediately followed the Apostolic Age, the period when Origen and others had not "corrupted" their pure beliefs.

The teachings of these early Fathers are before you, and any reader should be able to draw his own conclusion. In all, about eighteen writers have come before us. Of these only eight had anything definite to say on the subject of our discussion. Six of these eight, Papias, Barnabas, Justin, Irenæus, Tertullian and Commodianus, believed in a Millennial Kingdom. *The Teaching of the Twelve* was shown to be doubtful support, and the eighth, *The Epistle to Diognetus,* speaks only of a Heavenly Kingdom.

But our point of inquiry is not whether these early Fathers believed in a Millennial Kingdom or not but whether they believed and taught that God was unconditionally bound by His promise to Abraham *to restore the Jewish Nation to Palestine and power.* We have seen that *not a single one* of these early Fathers

[57] *The Apocrypha,* revised version. Thos. Nelson and Sons, New York. 1895. P. 33 (II Esdras, Ch. 13, vs. 32-50).

teach any such doctrine, and that three of them, Justin, Irenæus and Tertullian, definitely declare that the Old Testament promises are to be fulfilled *in and for the Church,* not the Jews!

It may be added that the same is true of those Millenarians who come after the time of Origen. They, too, know nothing of a Jewish restoration. This Dispensational doctrine cannot claim the support of the Early Church any more than it can claim the support of the Apostles. It just isn't there. For the Apostles, for the Early Church and for the Church Universal up to comparatively modern times, the People of God are the men of faith, whether Jew or Gentile, and for these men of faith God has a common destiny in Christ. It is the "Church," "the saints," who are to enjoy all that God has for man. If there is to be a Millennial Kingdom, then it will be the "saints" who will be the subjects in that Kingdom, yet such will be their position of exaltation that they may be said to "reign" with Christ rather than simply be his servants. As Jesus said, (changing the figure), "no longer do I call you servants, . . . but I have called you friends."[58] Yes, in Christ, we are "heirs of God, joint-heirs with Christ."[59]

But will there be a Millennial Kingdom? We recognize the fact that six of the eighteen early writers believed that there would be. We also recognize that the Church when it wrote its creeds and confessions did not include the teaching of a Millennial Kingdom in a single one of them. How do you account for this? It has been repeatedly said that the Early Church almost universally held the belief in the Millennial Kingdom, and eminent historians are quoted as supporting this view. It would seem that this may be slightly exaggerated as we examine the evidence on which the statements are made. It is recognized that the Millenarian view declined after the time of Origen. But before the time of Origen only *six out of eighteen writers* actually express a belief in this earthly Kingdom. Of course, the rest *may* have believed in it, but you can't argue from guesses. On the other hand, we have the clear and definite statement of Justin Martyr that "many who

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[58]John 15:15.
[59]Romans 8:17.

belong to the pure and pious faith and are true Christians"[60] did not believe in a Millennial Kingdom. Personally, I prefer to take Justin's statement rather than the "dictum" of any historian, however famous, who lived nineteen hundred years later and who had no more documentary evidence than we have.

But a large number of the Early Fathers did believe in this Millennial Kingdom and yet the Church later did not. How can we account for it? Many reasons; among which the rise of fanatical heresies like Montanism and the spiritualizing of Origen and Augustine are given as chief. Undoubtedly the fanatical excesses of the Montanists and others who held Millennial views did much to turn the Church from them. It is also true that Origen was a great allegorizer and spiritualizer of Scripture. He, too, was a "fanatic" along this line, and the Church has reacted against his excesses. But I would like to call the attention of our friends who believe in the Millennial Kingdom to the fact that those early Millenarians before the time of Origen also "spiritualized" Scripture, (just as did the Apostle Paul), finding in the Church the "true Israelitic race,"[61] which is "the seed of Abraham."[62] They were not "induced by the names of places and countries" in the Old Testament to expect a literal return of the Jews to Palestine, (as were the Jews, says Tertullian, and, we may add, as are the Dispensationalists), but they knew that "the figurative interpretation is spiritually applicable to Christ and His Church."[63] It was the Apostle Paul,[64] and not Origen, who led them to interpret the Old Testament in the light of the New.

But why did these Early Fathers accept the Millennium and the later ones give it up? A probable explanation is that the later Fathers had a very much better knowledge of *the New Testament as a whole* than did the earlier ones. All who have any knowledge of the formation of the New Testament canon know that it took three centuries for the Church to come to a conclusion as to which writings were "Scripture." Even then, without

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[60]See note 26.
[61]Justin Martyr, *Dialogue with Trypho,* ch. 135.
[62]Irenæus, *Against Heresies,* Bk. V, ch. 34, sec. 1.
[63]Tertullian, *Against Marcion,* Bk. III, ch. 25.
[64]See THE UNION SEMINARY REVIEW, Vol. LII, No. 2 (January, 1941), pp. 141-155.

concordances, without the possession of complete "Bibles" or "New Testaments," without having chapter and verse divisions in the manuscripts they had, it was not easy for these Early Fathers to gain a unified grasp of the Bible as a whole. They would seize upon a statement in a manuscript they possessed and draw conclusions from it without having any adequate way of being able to "interpret Scripture by Scripture." As the years passed, this handicap was more and more overcome and students of the Bible were able to see all of the parts in the light of the whole, and they reached the conclusion that Christ returns to judge the quick and the dead at the last day and to establish His eternal and Heavenly Kingdom. Down through the ages the majority of the students of the Bible have held this view as the teaching of *the Bible as a whole,* and this is the teaching of the Westminster *Confession of Faith.*

Presbyterians, however, have always been tolerant to those who believed that the Bible teaches that the *Church* will enjoy a period of joy and peace on earth after the Return of Christ. The majority have felt that this was not the meaning of God's Revelation taken as a whole but recognize that those who differ with them have some Biblical talking points, especially Revelation 20, and that God by His acts will have to be His own final interpreter. As long as Millenarians see in the Bible God's one plan of salvation and destiny for His *one people,* all could agree to disagree whether that "one people" (whom we call the Church) would have a period on earth after the Second Coming or not.

But the introduction of the Dispensational distinction between Israel and the Church, and the insistence on the *Jewish National restoration* brings in its train such a host of new ideas that Dispensationalism stands over against the Reformed Theology as a "different system." There are fundamental divergences in premises, which must result in irreconcilable conclusions.[65] These two systems cannot live and work in harmony, and Dispensationalists in consequence soon give up many of the fundamental principles of the Reformed Theology.

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[65]This is recognized by a clear-thinking Dispensationalist like Dr. R. L. Chafer. See his article on Dispensationalism in *The Bibliotheca Sacra,* Vol. 93, No. 372, pp. 396, 445-449.

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Any book noticed in these pages may be secured at publisher's price from The Presbyterian Committee of Publication, Box 1176, Richmond, Va.

I. EXEGETICAL THEOLOGY.

THE BIBLE SPEAKS TO OUR GENERATION. *By Frank Glenn Lankard.* Oxford University Press, New York. 201 pages. $2.00. In a series of chapters—sixteen in all—written simply and popularly for laymen, Dr. Lankard shows how the Bible answers man's need and helps to solve some of the fundamental problems of life. It is a good popular introduction to the Bible for young people and for older people (written from a mildly critical point of view), stressing the value of the Bible as literature and as a guide to life and the ultimate realities. Questions and suggestions for further reading and study and a chapter on how to study the Bible make it more useful as a textbook. Ministers will find in it many useful quotations and some good suggestions for a series of Bible studies. E. T. T.

STUDIES IN THE PSALMS. *By Thomas White Currie,* President of Austin Theological Seminary, Austin, Tex. The Tex-Mex. Printery, Kingsville, Tex. 107 pages. $1.00. Helpful devotional studies in the Psalms. Dr. Currie, one of the most helpful Bible teachers in our Church, or in any church, gives us the subject, the theme, the setting and the outline of each of the Psalms. A very useful book for one's devotional reading or more serious study of the Psalms. E. T. T.

THE MESSIANIC HOPE OF ISRAEL. *By Max I. Reich.* Eerdmans Publishing Co., Grand Rapids, Mich. 134 pages. $1.00. This is a sketch of the Messianic prophecies of the Old Testament beginning with Gen. 3:15. Due to the brevity of the book, it is only a sketch, but it is of interest in that we see this element through the eyes of a Hebrew Christian who is on the faculty of the Moody Bible Institute. The reading in of Dispensational ideas seems to be conspicuous by its absence. One is at times puzzled to know just what Dr. Reich believes a prophecy to teach, as he holds that Scripture, like man, is tripartite, having an outer, or historical sense; an inner, or prophetic, sense; and an inmost, or spiritual, sense, and he does not always point out plainly just how he thinks a prophecy will be fulfilled. J. E. B.

AN EXEGETICAL GRAMMAR OF THE GREEK NEW TESTAMENT. *By Wm. D. Chamberlain.* The Macmillan Co., New York. 233 pages. $4.00. The author is Professor of New Testament Language and Literature at Louisville Presbyterian Seminary. This grammar has grown out of the years of his classroom experience in trying to meet the needs of those who are exegeting the New Testament. It is more complete and more detailed in its treatment than a grammar like Dana and Mantey's but is far more usable and understandable than some of the other New Testament grammars which are available. This more detailed information, linked with clearness in

presentation, makes this grammar a welcome addition to the workshop of all those who seek to gain a better understanding of the usage of Koine Greek as a means of better interpreting the New Testament. J. E. B.

THE NEW TESTAMENT According to the Eastern Text Translated from Original Aramaic Sources. *By George M. Lamsa.* Holman Company, Philadelphia. 529 pages. $3.00. The publishers have turned out a beautiful book but the public will not easily accept the claims that are made for its contents if they consider certain facts. Mr. Lamsa believes that the New Testament was originally written in Aramaic (Syriac) and that from these Aramaic originals the Greek and Latin *versions* were made. The inference he draws is that there are many mistranslations in the Greek which may be cleared up by reading the original. What is this "original" of which he has given a translation? On page vi of his Introduction he says, "The name Peshitta was given to this ancient text of the Scripture in order to distinguish it from the revised Aramaic (Syriac) text of the Scriptures which had undergone slight revision and which is known as the Philoxenian version made in 508 which was further revised by Thomas of Harkela in 616. The three manuscripts from which this translation was made antedate the Philoxenian version by not less than three hundred years." Thus Mr. Lamsa seems to regard the Peshitta as the ancient Syriac text and says that his translation is based on three manuscripts which date from about the year 200 A. D.

Over against these claims it can be stated that all the New Testament students with very few exceptions are convinced that the New Testament was written in Greek and that the Syriac is an early translation of the Greek. This reverses the position of advantage. Again, scholars like Gregory. Nestle, Kenyon and others reserve the term *Peshitta* for a standardized text of the Syriac Church, which Kenyon in his 1940 edition of *Our Bible and the Ancient Manuscripts* (p. 163) says was "current and in general use from the fifth century onward." There was undoubtedly an early Syriac version of the New Testament, made perhaps about the year 200 A. D., but we have only two MSS. of this early Syriac text, the Cureton Syriac, written in about the fifth century, and the Sinaitic Syriac, written in the fourth or fifth century. Although written about the time of the standardization of the text in the Peshitta, they represent an earlier translation. But note that these two manuscripts contain only the *Gospels.* Undoubtedly other books of the New Testament were translated into Syriac at an early date, but of these Dr. Kenyon says, "No trace has survived of an Old Syriac version of these books."

Mr. Lamsa does not anywhere identify the "original Aramaic sources" which he has used for his translation. In the quotation given above he says he had three which antedated "the Philoxenian version (508) by not less than three hundred years." There are three pictures of Aramaic texts given in the Introduction, but the only one which he identifies by name is the

sample giving a page from the *Psalms,* not the New Testament. The second is said to be a sixth century MS., and the third is neither dated nor described. Dr. Kenyon in 1940 knew of only two MSS. which give the early Syriac, and these contain only the Gospels. We are left wondering about the three ancient manuscripts which are said to form the basis of Mr. Lamsa's translation. There are many other statements which Mr. Lamsa made in his enthusiasm which might also be discussed if space permitted. What we can say is that it is interesting for the sake of comparison to have a translation of the Peshitta version of the New Testament made from MSS. of that version whose date and content remain unknown to us. J. E. B.

THE MAN CHRIST JESUS. *By John Knox, Ph. D.,* professor in the Divinity School, University of Chicago. Willett, Clark & Co., Chicago. 100 pages. $1.00. Here is a movingly written personal credo by one who is both a scholar and a poet. Jesus is presented as a man of extraordinary stature, one in whose brief life and tragic death greatness and beauty passed nearer than in any other. Nevertheless, to regard Jesus merely as a prophet or saint or as a member of some other category is to "sever one of the ties binding him to the historic church." The writer protests the gap between the historical Jesus and the Christ of faith. "There are two ways of denying the historicity of Jesus: one is to deny outright that Jesus lived; the other is so to reduce his stature or change his aspect that it ceases to matter whether he lived or not." We cannot know the historical Jesus until we know what He meant to those who were closest to Him. Christianity began not in a teaching but in a person. Dr. Knox finds more light from Paul than from John, believing the former to give us the completely human Jesus, emptied of Godhead and returning not to resume a divinity laid aside but to attain the "apotheosis of a manhood which had become inalienably his own." Myth this may be, thinks the author; but the faith "rests upon what men had actually found in Jesus, and find there still." Incidentally this little book refutes the idea that to depart from the Chalcedonian formulas about Christ and to insist on His real humanity is to give up his saving power. K. J. F.

THE BIBLE AND THE MILLENNIUM. *By Frank Hamilton,* Ventnor, N. J. Published by the author. 148 pages. Paper, 50 cents; cloth, $1.00. This is really two books, the first classifying Old Testament passages under various headings which have to do with the Messiah's reign on earth, and the second setting forth New Testament passages under various headings suggested by the Dispensational eschatology. The author, with a liking for numbers, has found an exceedingly simple way of fixing the end of the age. A "times, times and a half" means three and a half millenniums from the third year of Cyrus, the latter part of April, B. C. 535. "3500 years after that would be the latter part of April, 2965 A. D., for the end of the world" (p. 77). There might be a difference of a year in calculations, so the Rapture will be "probably late Fall or early Winter, 1959 or '60" (p. 34).

The author denies the charge that he is setting the day or the hour (p. 80). He can also furnish many other interesting figures, e. g., at the beginning of the Millennium there will be in the Kingdom 500,000 Israelites and 12,500,000 of the Old Testament Saints and the Church (p. 71). There are very few things that the author has not been able to figure out for himself and so has had to leave to the Father's authority (Acts 1:7).

J. E. B.

THE LIFE AND TEACHINGS OF JESUS—Science and Scripture Coordinated. *By George Henry Dole.* Dorrance and Company, Philadelphia. 398 pages. $3.00. "Of making many books there is no end" wrote a wise man long ago. He seems to imply that it might be just as well not to write some books. I am afraid this is one of them! Since the reviewer is interested in the relationship of science and religion, naturally the title attracted him, though having had some previous experience with those who "coordinate" Science and Scripture, he must confess to being a little suspicious.

The book is a running commentary on the life of Jesus beginning with the first prophecy in Genesis 3:15. Very little time is spent on the prophecies and they are inadequately treated. The author's purpose, however, seems to be to give an interpretation of the life and teachings of Jesus without any attempt to connect Him up with the rest of history. Always we welcome a new life of the Master, and so you open the book with some anticipation. But by the time you reach the third paragraph you begin to wonder just what is the purpose of the book. After quoting Genesis 3:15, the author tells us: "By the woman is to be understood the church, the Lord's bride and wife, or those who acknowledge the Lord and try to overcome their evils." That's not so bad. But read a few chapters further: "The gold, frankincense, and myrrh, all used in worship, represent respectively love, spiritual truth, and natural truth." Later: "To be perfect as the Father in heaven is perfect means to be as perfect as the angels are, and that the fullness of the perfection in heaven can be attained, or that angelic attainments are possible to all." Later, in interpreting the parable of the Sower, he tells us: "The numbers, hundred, sixty, and thirty are not taken at random. They have specific representation, as have all numbers in Scripture. The hundredfold means supreme ascent in regeneration . . . . thirtyfold is regeneration of the natural mind." One more quotation ought to suffice! Interpreting the miracle of the blind man receiving his sight and seeing men as trees walking, the author tells us: "A man is a tree on the human plane, and a tree is a man on the plane of the flora." These are just typical of dozens of instances in this remarkable book, where, when we get through with the old familiar stories in the life of Jesus, we discover how fearfully and wonderfully they are made.

It must be said in fairness to the author that his theme oft-repeated in the book is "As below, so above," which is his version of "Natural Law in

the Spiritual World," but for him frequently it is a very artificial construction of the "spiritual law in the natural world." It was Hengstenberg who capped the climax in absurdity in the interpretation of the Song of Songs, but he could have got some pointers from this writer, for here is allegorizing at its best or worst. This is certainly not Science, and, in all humility, the reviewer must insist this is not Scripture.

No doubt the author loves His Lord and in his own heart feels a great debt to Him and an affinity with Him, but he is not a good teacher for those who want to try to know the Master better. J. A.

A HANDBOOK OF THE BIBLE. *By Gerald E. SeBoyar,* Professor of General Literature, New York University. F. S. Crofts and Company, New York. 248 pages. $1.25. The author seeks to accomplish two things in this handbook: to identify briefly the principal persons and places of the Bible and to indicate the influence of the Bible in literature, art and music. It is a brief Bible dictionary, dealing particularly with names and places in the Bible and the Apocrypha that one meets in literature, art and music and listing the greater pieces of literature, art or music that have been inspired by, or take account of, such Biblical names and places. E. T. T.

II. SYSTEMATIC THEOLOGY.

THE PHILOSOPHY OF GEORGE SANTAYANA. *Edited by Paul Arthur Schilpp.* Northwestern University, Evanston and Chicago. 689 pages. $4.00. This is the most illuminating study of Santayana's thought yet produced. It is a series of critical essays by nineteen of his former pupils, friends and contemporaries with a spirited reply by the master. The tangled roots of his strangely idealistic materialism stand revealed. Foremost among these is the skeptical deism of his Spanish mother and the ironic atheism of his Spanish father. From them he inherited also his love of beauty, his poetic imagination and his aristocratic outlook. His Harvard teachers, James, Royce and Palmer, influenced him mainly because he reacted negatively to their religious philosophy. Yet a strong vein of Catholic mysticism remained and he began to interpret Christianity as a poetic myth of surpassing beauty that inspires but has no literal truth. His materialism can be traced to Lucretius, his naturalism to Spinoza, his idealism to a period of intense study of Plato and Aristotle in England. As he grew older and mellowed in contemplative solitude, Plato's vision of eternal essences grew upon him until it became an all-absorbing quest. But he never relinquished his materialistic world-view or his profound skepticism. The man and his philosophy thus retained their dual personality whose contrasting egos he never reconciled or thought important to do so. This tension of irreconcilables is also the *motif* of his notable novel, *The Last Puritan.* It affords a broad target for his critics, friendly and hostile. In this volume, three classes of critics are represented: those humanists like Irwin Edman who excoriate Santayana for his retreat from a sane humanism into egoistic

mysticism; those idealists like Hartshorne who chide him for shutting his eyes to the theistic implications of his own philosophy; and the majority who find him guilty of a multitude of inconsistencies and undemocratic prejudices. In the end he remains unconverted—the post-humanist rebel and ironic individualist. His lifework seems to the reviewer like a beautifully told dream, bizarre, exotic, but signifying nothing. One wonders if Bertrand Russell is right in saying that Santayana is too aloof, too aristocratic to be widely influential in America. It is fair to conclude that if his astute Spanish parents had been devout Christians, his genius would have taken a far different turn. D. M. A.

MAN ON HIS NATURE. *By Sir Charles Sherrington.* The Macmillan Company, New York. 413 pages. $3.75. This book presents the Gifford Lectures for 1937-8 by one of the foremost Bristish physiologists. It is therefore significant. Even though its conclusions are none too comforting to the Christian believer, rather for that very reason it compels our interest. It is not one of the usual harmonizing books on science and religion. Materialism is by no means dead among scientists; and our author, high-minded and tolerant but unrelenting, hews to the line in a modern presentation of that ancient creed. The book has two aims. The first, an exposition of the principles of biology, with extended illustrations from the author's specialty, physiology, is admirably done. His picture of the amazingly complex happenings within the cell is the best I have ever read. Many other things, such as the working of genetics, the chemico-physical processes within the body, the interaction of the brain with the rest of the body, he handles with absorbing interest. One cannot help but feel that the author gives to the believer more than he is willing to acknowledge and that in all fairness he has to come very close to the argument from design which he would repudiate. One is forced to feel also that the author's blurring of the line between non-living and living and between mind and life, while necessary for his mechanistic thesis, is not at all convincing. The end purpose of the book is to develop a natural religion, the final effect of which is natural enough, although it has scarcely more than a spark of religion. The author is entirely honest. Apparently he is not quite satisfied with his own thesis, although unable to find anything more. In the light of some of the facts which daunt him in his search for faith we who believe may well be more hestitant in erecting a confident theodicy. Sure of our faith we can be; some of its meaning we can find in nature; but nature is still too much of an unresolved puzzle, still appears too much a mixture of fate and purpose, for us to find in it the basis for our faith and hope.
J. J. M.

WHAT IS CHRISTIANITY? *By Charles Clayton Morrison.* Willet, Clark and Company, Chicago. 324 pages. $3.00. The editor of *The Christian Century* in this book writes in his usual able and provocative manner. He gives a powerful push to the ecumenic movement. This is

an important book and one which will repay careful study, even though it seems necessary to make some sharp criticisms of the author's central thesis. This central thesis is, in his own words (page 67), that "the cardinal and comprehensive revelatory act of God was the creation of this specific community of the Christian church as the medium of his self-disclosure in human history." He has a great truth here, insufficiently recognized in Christian thought. He develops his emphasis on the centrality of the Church catholic in Christianity, even to the extent of saying in one place that "the Christian church is the revelation of God in history" (page 66). His thesis is far over-stated and is clearly subject to criticism. It leads him, in the first place, in his eagerness to find all of history the revelation of God, to say that Christianity has no need of the supernatural. Further, it is more than a purely theological objection to his development of his thesis to say that the revelation of God in Christ is not sufficiently set apart from and above God's general and continuing revelation to Israel and to the Christian Church. It is also necessary to say that the apprehension by the community of God's continuous act of self-revelation loses most of its meaning and value if the thought of the Christian community is not continually checked by the teaching of Jesus Christ. This lack of understanding of this truth logically leads to the idea expressed in chapter 7 that "the entire body of concepts or ideas, whether Biblical, creedal, or experiental, which enter into Christianity, constitute the human ideology of the Christian community, and should be treated as such, and not as divine revelation" (page 170). This quotation, in spite of the author's many denials, seems clearly to set his thought back in the humanistic current, against which he purports to revolt. In closing I would say again that the book is important, has many valuable sidelines of thought and contribute much to the movement of Christian thought toward ecumenicity. J. J. M.

THE NATURE AND DESTINY OF MAN: A Christian Interpretation. Vol. I: Human Nature. *By Reinhold Niebuhr.* Gifford Lectures. Charles Scribner's Sons, New York. 306 pages. $2.75. Two classic treatments of the Christian doctrine of man have come from the press in recent years, both defending the traditional Christian, essentially Augustinian, point of view: the first, *Man in Revolt* by Emil Brunner and now *The Nature and Destiny of Man* by Reinhold Niebuhr. Neither can be overlooked by any serious-minded student of theology or of the general philosophy of religion. Dr. Niebuhr, regarded by many as America's most penetrating theologian, is one of the few Americans invited to deliver the famous Gifford lectures in Edinburgh. No recent lectures on that foundation has been so widely acclaimed as those included in this volume and in the second to appear within the year.

In the earlier part of the present volume Dr. Niebuhr reveals the inadequacies of the secular view of man. In the latter chapters he argues for the relevance and the adequacy of the Christian view. Plato, Aristotle,

Kant, Neitzsche, Schopenhauer, Bergson, Marx, Freud, and a host of others, the most significant thinkers of past and present time, pass under Niebuhr's keen analytical judgment and bring us in the end to the deeper and truer view revealed in Scripture.

Dr. Niebuhr rejects the superficiality of modern liberalism and accepts conservative views of Revelation, Incarnation, Atonement, Original Sin ("the utopian illusions and sentimental aberrations of modern liberal culture are really all derived from the basic error of negating the fact of original sin") and Justification by Faith, yet in terms which might appeal to the most modern intelligence. He thinks that we must abandon the idea of the Fall as a historical event and that to do so is pure gain: "The relation of man's essential nature to his sinful state cannot be solved within terms of the chronological version of the perfection before the Fall. It is, as it were, a vertical rather than horizontal relation. When the Fall is made an event in history rather than a symbol of an aspect of every historical moment in the life of man, the relation of evil to goodness in that moment is obscured." Dr. Niebuhr does not solve, any more than Brunner, the antimony between necessity and freedom, but the book remains a magnificent exposition and defence of the Biblical view of sin, one which will influence the thinking and preaching of generations still to come.

E. T. T.

THE MEANING OF REVELATION. *By H. Richard Niebuhr.* The Macmillan Company, New York. 196 pages. $2.00. The chief interest of the book is the author's effort to reconcile his acceptance of the position that "all our philosophical ideas, religious dogmas, and moral imperatives are historically conditioned" with the conviction that we yet have a revelation that is objectively valid, an effort which, in the mind of this reviewer, is hardly successful. It is the rise of historical relativism, the author argues, that has made the problem of revelation a contemporary and pressing one. We know our reason as one which is qualified by inheritance from a particular society. As a result theology "cannot, it is evident, be an offensive or defensive enterprise which undertakes to prove the superiority of Christian faith to all other faiths; but it can be a confessional theology which carries on the work of self-criticism and self-knowledge in the church." To this historical limitation of the theological reason is added the further restriction that we can speak and think significantly about God only from the point of view of faith in Him. Nevertheless, it is urged, relativism does not imply subjectivism and skepticism. A theology which is convinced of its historical relativism "is objectively relativistic, proceeding with confidence in the independent reality of what is seen, though recognizing that its assertions about that reality are meaningful only to those who look upon it from the same standpoint."

"Revelation means God, God who discloses Himself to us through our history as our knower, our author, our judge, and our Saviour." The

most prevalent source of error in theology is its penchant for self-defense, its apologetic use of revelation, which directs attention away from the God revealed to the religion of those to whom He reveals Himself, leaving us to substitute religion, revelation, the Church, or Christian morality for God. Therefore, the author concludes, just as we must begin with revelation, because of our limited standpoint in history and faith, "so we can proceed only by stating in simple confessional form what has happened to us in our community, how we came to believe, how we reason about things, and what we see from our point of view." J. N. T.

WHAT DO WE KNOW ABOUT LIFE AFTER DEATH? *By Ross H. Stover.* Zondervan Publishing House, Grand Rapids, Mich. 105 pages. $1.00. This is an excellent book by the pastor of the Messiah Lutheran Church in Philadelphia. Dr. Stover has the distinction of having the largest midweek service in America, and this book partly explains why. There are twelve chapters around the central theme found in the title. Each of the chapters except the last answers a question that people are asking about the life after death. For example: "Is There Life After Death?"; "What Happens To Souls at Death?"; "Is Heaven a Place?"; "Shall We Pray for the Dead?"; "Will Our Bodies Arise from the Grave?"; "Is It Right To Cremate the Body?" The reviewer confesses that this last mentioned chapter rather changed his mind about that! The answers to these questions are all based on the teaching of the Bible. While at times you may feel that the author reads a little too much into a passage or gets too much out of it, you will still feel he is a capable, conservative student of the Word. The book will be helpful to people to whom the pastor might give it as a gift and it will help any preacher in preparing a series of sermons along this very line. J. A.

WISDOM AND FOLLY IN RELIGION. *By Joseph Haroutunian.* Charles Scribner's Sons, New York. 174 pages. $2.00. Severely iconoclastic, this book is an almost scornful protest against modern Protestantism's desertion of the doctrines of the Reformation. Dr. Haroutunian is a thoroughgoing Calvinist and is not afraid to say so. Of the Protestant thought of today he says, "Its heart is set on the improvement and happiness of man. Hence its essential doctrines are the supreme worth of men and of human ideals." Of current preaching he says, "The Scriptures have become a multitude of texts, which serve as starters for Sunday morning perorations on the good life." Having shifted the center of its thought from God to man, Protestantism, as the author sees it, is proposing salvation not by the grace of God, but by the efforts and attitudes of men. "Protestants are flocking to 'worship services' to no avail, because they neither confess their sins nor pray for forgiveness." The author believes that the modern mind is profoundly congenial to the Reformation doctrine of man's moral helplessness and that Protestantism is missing its chance by offering men a diluted Catholicism instead of boldly preaching original sin and man's desperate

need of divine mercy. "Catholics," he says, "constrain their Deity with their sacraments and works. The way of Protestants is simpler and easier. It seems that three hymns and a prayer are enough to satisfy their God, and to reduce him to a more or less dignified servitude." The book is a thunderous protest against Protestantism's betrayal of its heritage and a call to reconsider the fundamental teachings of Reformed theology rather than an orderly restatement of that theology. It gives one reader the impression of being more thorough in denouncing the folly of men than in expounding the wisdom of God. As a provocative challenge to honest thinking it is timely, and well worth reading. H. W. D.

Dallas, Texas.

HONEST RELIGION. *By John Oman.* The Macmillan Company, Cambridge, England. 195 pages. $2.25. At the death of Professor Oman the manuscript of this book was ready for the publishers. Brief memoirs of the author by George Alexander and H. H. Farmer have been included. This is a mature book, with elliptical phrases calling for concentration to catch the closely-packed thought enriched by the overtones of a well-furnished mind It takes up where *The Natural and the Supernatural* left off. Carrying forward a favorite theme, Freedom is shown to be not merely doing God's will; but how it is done and with what motive are crucial. "Knowing God's truth of our own insight and doing God's will of our own discernment and joyful consecration"—these distinguish the children of God. This is a book of rich insights from the pen of one of the great men of our generation. L. F. K.

RELIGION AND THE MODERN WORLD. *By Jacques Maritain and others.* University of Pennsylvania Press, Philadelphia. 198 pages. $2.00. A notable series of lectures delivered by some of the world's most distinguished theologians (Jacques Maritain, Paul J. Tillich, Robert L. Calhoun, Reinhold Niebuhr, Rufus M. Jones, John A. Mackay are six of the fifteen) at the bicentennial conference held recently at the University of Pennsylvania on Religion and the Modern World. The subjects discussed include a wide range of interests, for example: Modern Trends in European Protestant Thought, Modern Trends in Catholic Thought, Ethics in a Changing World, The Place of Religion in Higher Education, Religion and Action, the Role of the Church as a World Force. A reviewer stands helpless before so varied and so rich a menu. It is enough perhaps to point out that the distinguished contributors measured up to the occasion and honor themselves and the university under whose auspicies the lectures were delivered.

E. T. T.

A PASTOR LOOKS AT KIERKEGAARD. *By William T. Riviere.* Zondervan Publishing House, Grand Rapids, Mich. 231 pages. $1.50. In this series of articles, many of which were published separately, the author provides a concise yet illuminating introduction to Kierkegaard, the Danish

thinker whose influence has been growing steadily in our generation. Dr. Riviere traces in bold outline the characteristics of the man and his message and shows how the power of his thought has made itself felt among philosophers and theologians alike. In addition he provides an excellent bibliography on Kierkegaard, especially in Chapter X, but also in scattered references throughout the book. For those unfamiliar with the life and writings of Kierkegaard this volume will be a real help, and others will find it interesting. M. J. McC.

CAN WE KEEP THE FAITH? *By James Bissett Pratt.* Yale University Press, New Haven, Conn. 218 pages. $2.75. James Bissett Pratt, Professor of Philosophy in Williams College, has written many valuable books dealing with the philosophic aspects of religion, but none more timely or more important for thinkers in the field of religion than this, the Religious Book Club Selection for May, 1941. When Dr. Pratt began to teach, about 35 years ago, he planned at the close of his career, to sum up, perhaps in his last book, "what the reading and thought and experience of a lifetime should have taught me concerning the religious tendencies of our years, and the prospects of Christianity in the years to come." That purpose he seeks to carry out in this book. It is a thoughtful presentation of a careful observer of the religious scene, especially among college students, and one of the keenest philosophic minds of our generation, an unabashed and unashamed religious liberal, convinced that if the Christian faith is to survive it must reconsider its fundamental tenets in the light of reason and experience.

The two most dangerous enemies of genuine Christianity the author thinks are, first, an extreme naturalism, which opposes Christianity from without, and an authoritative Supernaturalism (including the old fundamentalism and the new Barthian theology), which threatens to undermine it from within

Dr. Pratt believes that we *can* keep the faith ("it is consistent with itself and with the established facts of science"). The question, Shall we keep the faith? "will depend in considerable degree upon the manner in which the beliefs of Christianity are going to be formulated and presented." "What I am most interested in doing is to bring home to the reader the fact that if Christianity, by the official and deliberate action of the Christian churches, is definitely and publicly identified with the unscientific position of much conservative theology, then it is unlikely that we shall be able to keep the faith."

No conservative reader of this REVIEW who holds to the idea of revelation will accept Dr. Pratt's reconstruction of Christian theology, but thoughtful leaders of the Church who have not closed their minds to views other than their own will find in it much to ponder. And there is much, much of it, that all of us, liberal and conservative, need to take to heart.

E. T. T.

III. HISTORICAL THEOLOGY.

THE CHURCH OF OUR FATHERS. *By Roland H. Bainton.* Charles Scribner's Sons, New York. 248 pages. $2.50. Dr. Bainton, Professor of Church History in Yale University, a past president of the American Society of Church History, has given us here an excellent history of the Church for children and for young people, a history which adults will enjoy as well. The book is handsomely printed and beautifully illustrated with hundreds of unique and interesting pictures, one, and often more, on almost every page and most of them drawn from contemporary, or at least early, sources, from miniatures in manuscripts, from carving, from old woodcuts. This is a book which the whole family will enjoy reading together on Sunday evening, a book which will certainly be put into every up-to-date Sunday School library. Dr. Bainton holds the scales even between the various denominations, between Roman Catholics and Protestants. For some that will be a detraction, for others an added attraction. E. T. T.

THE CHURCH OF ENGLAND. *By Herbert Hensley Henson,* Sometime Bishop of Durham. English Institutions Series. Cambridge: at the University Press. New York: The Macmillan Company. 264 pages. $2.50. This book is one of a series on English institutions edited by Lord Stamp, the brilliant English economist recently killed in an English air raid. Bishop Henson, one of the keenest minds which the Church possesses, was a fortunate choice for this volume on the Church of England, one of the great Churches of Christendom, unique in many of its aspects, with its life woven deep into English history but with problems that after all are akin to those which religious institutions face in every land. Bishop Henson pictures the Church as it now is, gives us the proper historical background for understanding its salient characteristics and discusses with marked ability and commendable detachment the problems which it faces at the present time. He thinks that disestablishment is inevitable once the present crisis is over and looks forward to closer relations with other Protestant and evangelical churches. The volume will appeal to those who are interested in things English or in the Church in other lands than our own. E. T. T.

JOHN FOXE AND HIS BOOK. *By J. F. Mozley.* The Macmillan Company, New York. 254 pages. $3.50. The monumental and in other years widely read work of John Foxe, claiming to give an accurate account of the Protestant martyrs, particularly during the reign of Mary in England, has been discounted by recent historians who accepted the strictures of its opponents at face value. Professor Mozley, author of a standard volume on William Tyndale, has rendered Protestantism, and history, as well as the memory of John Foxe, an excellent service in reestablishing the integrity

and the accuracy of Foxe as a historian The charges brought against Foxe by enemies of the Protestant reformation and accepted without question by later writers are shown, demonstrably shown, to be without foundation. Foxe himself emerges as a living and extremely likable figure, one of the forgotten heroes of the Reformation period. The book makes a valuable historical contribution, but in addition is interesting and well worth the reading for its own sake. E. T. T.

THEY PREACHED LIBERTY. An anthology of timely quotations from New England ministers of the American Revolution on the subject of Liberty: Its source, nature, obligations, types, and blessings, with an introductory essay and biographical sketches. *By Franklin P. Cole.* Fleming H. Revell Company, New York. 174 pages. $1.50. The character and value of this book is clearly and succintly set forth in the sub-title as indicated above. "In a day when our liberties are threatened by pressure groups at home and by totalitarian philosophies and wars from abroad, we may well harken to those 'Watchmen on the Wall.' . . . They can tell us from sacrificial experience of the cost of liberty. But perhaps most important of all, they can help us root our passion for liberty deep in the soil of American tradition, as well as Providential creation. Their age taught them, as our age teaches us, that democracy and the religion of Jesus are closely allied; when one falls the other is likely to follow." E. T. T.

WHERE ANGELS DARED TO TREAD. *By V. F. Calverton.* The Bobbs-Merril Company, Indianapolis and New York. 381 pages. $3.00. This posthumous work of V. F. Calverton brings us a fascinating account of the more important utopian settlements in America from the Lababists to Father Divine. More than two hundred such settlements have been founded in our history, from early Colonial times down to the present. All the better known, including the Shaker Colonies, the Mormon Dream, the Owen Adventure in Happiness, Brook Farm inaugurated by the New England Transcendentalists, Oneida, the Love Colony of John Humphrey Noyes, and Zion City, are described in this volume. The best known of all the ventures, New Harmony, founded by Robert Owen, and the only one of the group included in this book founded without a background of religious idealism, was the least successful. All the ventures, with the exception of Father Divine's Heaven, which the author predicts will collapse only with Father Divine's death, met ultimate disaster, but Mr. Calverton is careful to point out that this was not due to their communism. "Incredible as it may seem to many, almost all these colonies prospered so long as they practised what they preached. They failed when certain individuals violated their principles of economic faith, or when the younger generation no longer wished to perpetuate the traditions of the old. In short it was not their communism which failed, but corrupting elements within the groups which vitiated their communist resolve." Mr. Calverton writes sympathetically

of experiments of which he cannot fully approve, too sympathetically, it will appear to many, of the sex innovations of Noyes and others, too harshly often of orthodox religionists, but it is a most interesting, and on the whole fair-minded, account of little known but important expressions of religious and secular idealism, mixed at times with charlatanry and megalomania and original sin. The book is handsomely printed and bound. E. T. T.

THE KINGDOM OF GOD AND THE AMERICAN DREAM—The Religious and Secular Ideals of American History. *By Sherwood Eddy.* Harper and Brothers, New York. 319 pages. $2.90. The author believes that from the first foundation of the colonies there was a high religious and secular ideal in the minds of the best leaders. The religious ideal may be characterized by the rather vague title of the Kingdom of God. Protestants, Catholics and Jews sought to build a new world in accordance with the principles set forth in the Scriptures. "No other cosmopolitan nation in history was ever so conceived in liberty and dedicated to such a high spiritual purpose." Side by side with this religious ideal was a secular aim that later came to be known as the American Dream. This became growingly articulate in the Mayflower Company, the Declaration of Independence, the Constitution, in such state papers as the inaugural addresses of Washington, Jefferson, Lincoln and Woodrow Wilson, and in our best literature. In opposition to these high ideals there has also been a negative element of evil, often compounded of selfish individualism and mass materialism, running through our national life from the time of the first colonists to the present. Our checkered history has been the resultant of these conflicting forces of good and evil. "The purpose of this book is to trace these three elements throughout our history, the religious idea, the secular dream of democracy, and the negative and sordid element of evil which has worked, consciously or unconsciously for the perversion or destruction of these high ideals."

Though Dr. Eddy does not claim to be a historian, he has read widely in the best modern literature on American history, has chosen that which bears upon his particular theme and has made a unique and helpful volume on American history. Its thumb sketches of the makers of American history, from Roger Williams to Henry Ford, as they are related to the general theme, constitute one of the most valuable features of the book. There are numerous usable 'quotes.' Dr. Eddy writes with his usual vigor, and, as always, with prophetic insight. E. T. T.

THE EDUCATIONAL PHILOSOPHY OF NATIONAL SOCIALISM. *By George Frederick Kneller.* Yale University Press, New Haven, Conn. 299 pages. $3.50. In this book Dr. Kneller sets forth the Educational Philosophy of National Socialism, objectively, with commendable reserve and scholarly detachment, as drawn from its recognized exponents within the National Socialist party itself. No comparable study drawn from the original sources

is available in English. The investigation therefore fills a gap that should have been filled years ago and makes this a book of major importance, to be read alongside of *Mein Kampf* by those who wish to understand the exact nature of the Nazi revolution and what it portends for the future. As the author says: "The challenge of present-day Germany, however mighty the machine that rolls over Europe, is not in its deepest reaches a military one. It is a challenge of beliefs, into which the energies of a sturdy people have gone, and the vitality of a whole generation is being poured, not only in Germany, but in a constantly increasingly number of formerly 'free' countries. Conflicts of mind and will and spirit cannot find their answer altogether on the battlefield. The challenge cannot be met by ignoring it or by attacking it blindly. It is upon the thoroughness with which we seek to interpret and understand it, however lofty and tortuous its language, that some means of dealing with its vital elements ultimately depends."

Dr. Kneller points out that the present ideology of National Socialism can be understood only as a strong, conscious and almost total antithesis to the ideals of liberalism. "Its impulse is generated from the conviction that the individualistic preferences of the era of liberalism in European history have been leading to a decline of civilization and society, much as they did in the days of the Roman Empire. National Socialism not only passively opposes this tendency; it is actively antagonistic toward it."

The socialism of National Socialism puts society, the community, above the individual, but it is a national socialism, based on the supremacy, the essential superiority, of the German People, which makes it something quite different from Marxian Socialism, which Nazi ideologists brand as nothing but "the legitimate child of liberalism." The movement "cannot be understood in terms of 'humanity' because it has divorced itself from universal morality and concentrated upon the German Volk, as the ultimate of attainment and perfection. Its opportunism, so much a part of the process, is but a willingness to seize or sacrifice anything at any time which will contribute to the common good."

The book is valuable not merely for its careful and detailed exposition of the educational philosophy of National Socialism but also for its fine treatment of the background. As the author points out, "From one very significant point of view, present policy is but the fruition of a propelling thought at least a century old." And this must be taken into view. One cannot understand the Nazi educational philosophy simply by understanding Hitler or by pillorying the Versailles treaty. E. T. T.

MANIFEST VICTORY. *By J. R. Moseley.* Harper and Brothers, New York. 238 pages. $1.50. This autobiography of a soul has the interesting subtitle, "A Quest and a Testimony." It is the story of the author's quest for the will of God in his life and his testimony of real sainthood. Contemporary with this book is the one by John M. Mecklin on *The Passing of The Saint.* After reading, and, in many places, rereading, this book, one is constrained

to agree with the author's life-long friend, W. H. Kilpatrick of Columbia University, who in his foreword declares the book the work of a saint, modern but true as any saint that ever lived. Of humble birth, but possessed of great education and culture, this twentieth century saint sets forth in the first part of his book "Life As Love" and in the second part, "The Jesus Way of Life." Both parts tell the story of a mystic, of a man who comes near to following the footsteps of Jesus after the manner of Saint Francis of Assisi. The book is entrancing. The life-story of the author, backed by names and dates and places, leads one to forget all else while being led close to the Master by one of His true followers. This counsel may give a clue to his life: "Be led by the Spirit. Center yourself on Jesus and His way of life in love. Overcome all evil with good. Intercede for and dedicate yourself to bring pure good alone to everybody and everything" (p. 237). The book is the sincere recital of the struggle of one soul, in modern setting, for light and life and love as found in the will of God. R. C. L.

IV. PRACTICAL THEOLOGY.

Modern Democracy. *By Carl L. Becker.* Yale University Press, New Haven, Conn. 100 pages. $2.00. This brilliant little book contains the substance of three lectures delivered by Professor Becker of Cornell at the University of Virginia on the Page-Barbour Foundation in the fall of 1940. Drawing upon his vast store of knowledge, the author traces, in the first chapter, the historical development of liberal-democratic political theory. He shows that "its fundamental assumption is the worth and dignity and creative capacity of the individual, so that the chief aim of government is the maximum of individual self-direction, the chief means to that end the minimum of compulsion by the state. Ideally considered, means and ends are conjoined in the concept of freedom. . . ." In the second chapter it is pointed out that the failure to reach this ideal, even in the most nearly democratic nations, has been basically a failure to achieve any real measure of economic freedom for large numbers of the population. To this failure the technological revolution has contributed much. The situation is such that "if the democratic way of life is to survive we must give to the traditional concept of freedom a more positive content." The central problem is "how in practice to curtail the freedom of the individual in economic enterprise sufficiently to effect that equality of opportunity and of possession without which democracy is an empty form, and at the same time to preserve that measure of individual freedom in intellectual and political life without which it cannot exist." In the final chapter the author deaels with the bearing of Communist, Fascist and Nazi ideologies on this problem and concludes that if democratic institutions are to survive there must come about "a sufficient equalization

of possession and of opportunity to provide common men with what they will consent to regard as tolerable." He refutes the Communist dictum that such change can be brought about only by force. The effect of the present war on the realization of this end raises grave questions which are at present unanswerable. From the point of view of the Christian revelation, the final word of Professor Becker, who, as a secular historian, takes no account of God, is much less than satisfying. He thinks that democracy and civilization will survive only if "in some favored parts of the world the human mind remains unshackled and, aided by time and fortunate circumstances, proves capable of subordinating the unprecedented material power at its command to the achievement of rational and human ends." He quotes approvingly the saying of Pascal: "Thought makes the whole dignity of man; therefore endeavor to think well, that is the only morality"; and he concludes that democracy's chief virtue is that "it still provides the most favorable conditions for the maintenance of that dignity and the practice of that morality." J. M. M.

CHRISTIANITY AND POWER POLITICS. *By Reinhold Niebuhr.* Charles Scribner's Sons, New York. 226 pages. $2.00. Few minds in the Church today are more active or incisive than Niebuhr's, and when it comes to laying bare in all their stupidity the perilous optimisms of our time he is—to many at least—without a peer. He has been at the job for about thirty years, but in all that time nothing seems to have set him afire like the extreme pacifism and isolationism still so vocal and visible in America. In this book, sleeves rolled up and spitting on his hands, he goes after all the devotees of this "sentimental" cult whose perverted politics and naïve Christianity he believes are leading civilization toward the abyss. The thesis of the book (made up largely of occasional essays previously published in magazines) is that "modern liberal perfectionism actually distills moral perversity out of its moral absolutes . . . It is unable to distinguish between the peace of capitulation to tyranny and the peace of the Kingdom of God." The use of force for the conquest of current pagan tyrannies, he contends, is not merely permissible but a positive Christian duty.

Whether or not Niebuhr proves his case will be a matter of opinion and perhaps still more of prejudice, since he is dealing with highly controversial issues all the way. Bold, brilliant, bitter in spots, the book will doubtless widen the gap between pacifists and non-pacifists. Many of the latter will be confirmed in their belief that pacifists are a set of misguided Pollyannas, while some pacifists will become all the more sure that Niebuhr and his crowd are, in the field of politics, little more than Machiavellis masquerading as Christian statesman.

To me Niebuhr is honest, fair, and on the whole convincing—though I am perfectly willing to admit that it may be because I was convinced of his position already! The blend of realism and idealism for which he pleads appears to me about the most practical sort of Christianity we can

now hope to achieve, in politics at least. If in defending his views Niebuhr here generates more heat than is necessary, the heat is more than offset by the light he sheds on many a vexing problem now facing the Church.

J. H. M., Jr.

A CHRISTIAN IMPERATIVE. *By Roswell P. Barnes.* Friendship Press, New York. 196 pages. $1.00. This book is a balanced, constructive and convincing presentation of the challenge that confronts Christianity in the matter of making an enduring contribution to world order. In the midst of the chaos and confusion of war, this man, who gained his world view of Christianity by repeated official visits abroad and as a member of the Provisional Committee of the World Council of Churches, sounds the call to the Christian Church to undertake the rehabilitation of international society. Believing that the Christian Church offers more hope for such reconstruction than any other institution in the world, he sets forth her strategic work in eight unforgettable chapters and a prologue on the spirit of the early Church. His chapters deal with the present chaos, the underlying wrongs, the pressing needs, the meaning of the missionary enterprise and world order, the ecumenical movement, the Church as leaven in national policy, the relation of the local community to the world problem and the Christian way out. The way to victory in the task before the church is Christian sacrifice that will excel the sacrifice of totalitarianism. The book is well indexed and carries a five page bibliography. It is a tract for the times that ought to be in every man's possession. R. C. L.

THE WORLD TODAY. *By Alfred M. Rehwinkel.* Concordia Publishing House, St. Louis. 102 pages. No price given. Dr. Rehwinkel gives here a vivid description of the worldwide trend away from religion and shows what he believes to be necessary for its correction. This trend is traced from the French Revolution to the present time and its causes are seen as the sanctioning by the Church of political, economic and social conditions which are detrimental to the welfare of the masses. The author feels that concentration of wealth, centralization of government, race prejudice and unemployment are endangering the future growth of the Church in America. The remedy, as set forth by Dr. Rehwinkel, is a return to the practice of righteousness, justice and truth. If the practice of these fundamentals is to be effective it must be led by the clergy. Because of the numerous scripture quotations the first chapter is somewhat difficult to read, but the remainder of the book is so interesting and valuable that one should not be discouraged by this fact. C. L. L.

THE ALCOHOL PROBLEM VISUALIZED. Enlarged, redesigned, and rewritten. Published by The National Forum, Inc., Chicago. 96 pages. 75 cents. There is no better popular presentation of the Alcohol Problem than that contained in this concise, graphic volume. The information presented

is not emotional but scientific, utilizing the recent results of specialists in medicine, psychology and sociology. There are chapters dealing with the alcohol problem, why people drink, what alcohol does to people, drinking and highway safety, alcohol and skills, does drinking affect health?, causes and cures; alcohol, an economic problem; drinking, a community problem; and what can be done about it. The material is presented according to the best technique of modern visible education. It is a book for young people, for parents, teachers, ministers, social workers and the Sunday School library. If you want the best available information on this important problem, in easily understood and comprehensible form, for yourself or others, do not fail to buy this book. E. T. T.

FORM AND FREEDOM IN WORSHIP. *By Clarence Seidenspinner.* Willett, Clark and Company, Chicago. 186 pages. $2.00. A volume in the Minister's Professional Library. The author, with roots in the non-liturgical tradition, points to the present emphasis on worship forms and insists that along with an intelligent use of some of the historic material from our liturgical heritage there should also be an earnest effort to put new wine into new bottles. He pleads for artistry in the forms used, for a use of comprehensive and related liturgical materials and for variety in sermon construction (a helpful chapter). Then, in place of the frequent patchwork quilt method, he urges the liturgical year, based upon present needs and activities, as the balanced, unified approach. As for the church building in creating an atmosphere for vital worship, hearty approval is given "honest, functional architecture" instead of plain meeting-houses and older, ornate types demanding materials and designs now outmoded by modern building materials and engineering. A young Roman Catholic is supposed to have remarked to a non-liturgist, "Well, whether we have the real presence or not, in your service you have the real absence." Perhaps that should be said about many popular, informal, or barren services. Surely all too many services have a real absence of any great or artistic forms. This book should help toward an enriched worship. A. N. B.

COME, LET US WORSHIP. *By Albert W. Palmer.* The Macmillan Company, New York. 136 pages. $1.50. In this volume Dr. Palmer has done for the small church in town and country what he did for the larger city church in *The Art of Conducting Public Worship.* Every bit of the book is projected with the small church in mind and is designed, in the author's own words, "to bring encouragement and practical suggestions to those who are responsible for the leadership of worship services, to share experiences on methods of overcoming practical difficulties, to give ministers new power to analyze their problems and fresh courage to move toward a solution and, finally, to inspire choirs and congregations with an informed interest in the cooperative task of serving the community through better services of public worship." The author engages in just enough discussion

of the principles of worship to give force and meaning to the analysis of the numerous practical problems which confront a pastor as he endeavors to develop an adequate worship service in an average small church. There is even a chapter on "Educating the Congregation About Worship!" The book ought to prove very helpful. J. B. C., Jr.

YOUTH'S COURTSHIP PROBLEMS. *By Alfred L. Murray.* Zondervan Publishing House, Grand Rapids, Mich. 208 pages. $1.35. The author believes that "where there is more judgment used early in courting, there will be less court judgment needed later." This, his second book in the general field, deals with such topics as "how to get a date"; "the meaning of a kiss"; "why they quit" and "how to be popular." Though the style is rather amateurish, and some of the opinions are unnecessarily harsh, most of the ideas advanced are sound and useful. This book would be very helpful to high school students, for whom it is written. H. G. G.

YOU CAN BE HAPPILY MARRIED. *By Gilbert Appelhof, Jr.* The Macmillan Company, New York. 218 pages. $2.00. The able rector of St. John's Church, Alma, Michigan, is well known throughout Michigan for his Modern Marriage Clinics, usually given under the auspices of the Y. M. C. A. This book is based upon his successful clinical experiences. All wise Christian leaders know that modern youth must be trained and prepared for marriage if we want marriage to be a rich and permanent experience. The seven chapters of this book would be of great value to any young person seeking guidance in this field. This book is frank, realistic, reverent, Christian, definitely helpful. It is one of the very best of the multitude of books in its field. H. G. G.

HOW TO FIND HEALTH THROUGH PRAYER. *By Glenn Clark.* Harper and Brothers, New York. 154 pages. $1.50. When a former book written by Dr. Clark, *The Soul's Sincere Desire*, caused requests to come to the author from readers all over the country for prayers for the healing of the sick, he first shrank from earnest consideration of such a theme, but he says, "one day after spending hours over the New Testament it dawned upon me that two-thirds of Jesus' reported acts were acts of healing, and from that time forward I consented to pray for the body as well as for the soul. But I did lay down one condition—that discipline of the mind and heart and soul should precede the prayer for the body." This book is the result of Dr. Clark's studies and adventures in healing through prayer. He disciplined himself before he tried to discipline others. Prayer in his experience has performed many miracles of healing. The relation of evil thinking to disease is challenging. The instances of answered prayer are amazing. The study of the application of the technique of Jesus to similar human needs is both challenging and amazing. The faith and trust of the author are both humbling and inspiring. A few sentences from the chapter,

"The Way I Pray for Healing," will indicate the main trend of the book: "I have found that it is not the prayer that creates the miracle, but the condition in consciousness that the prayer induces. If I enter a sick room in the right state of consciousness and find the patient in the right state of consciousness, formal prayer of the conventional type is not always necessary. The Christ is present and the Christ performs the healing. . . . The actual process of removing the illness consists of releasing, first Love, then Faith, then Peace upon the thing to be removed." Dr. Clark is Professor of English at Macalester College in Minnesota. C. H. N.

HANDICRAFTS OF THE SOUTHERN HIGHLANDS: A Book on Rural Arts. *By Allen H. Eaton.* Published by The Russell Sage Foundation. 370 pages. $3.00. This is a beautiful book of good print. It treats of handicrafts of the Southern Highlands both as a means of making a living and as a means of self-expression. There are 112 full-page illustrations, eight of them in color and the remainder in photogravure, including 58 photographs of mountain life and workers in the handicrafts made especially for the book by Doris Ulmann, whose collection of photographs of craftsmen at work is unsurpassed. Ministers, social workers, and others interested in wood-carving and various forms of handicraft will find every page full of interest. The book is of special interest to me, as it tells of the achievements of my own people. The Hanna Moffat Gatewood mentioned on page 131 was a first cousin of my own mother. The Gatewood home, still standing, is a large brick construction at Mountain Grove near Hot Springs, Virginia. It was here that William Travers Gatewood lived, the great-grandfather of Hanna Moffat Gatewood, through whom came the first dated quilt in America—1795, marked W. T. G., the initials of Mr. Gatewood (see page 180). H. W. M.

THE CHURCH IN RURAL LIFE. *By David Edgar Lindstrom, Ph. D.,* Associate Professor of Rural Sociology, University of Illinois. The Garrard Press, Champagne, Ill. 145 pages. 85c. The book discusses such topics as: "The People and the Land," "Groups in Rural Life," "The Institution in Rural Life," "Farmers' Organization," "Government and the Farmer," "The Farmer and His Community," "The Impact of Rural on Urban Life" and "Significant Trends Affecting Rural Life." In each of the discussions the author shows the changed conditions during recent years. He reveals the profound influence which these have exercised on the work of the rural church. He discusses the obligations and challenges of the rural churches to meet these new conditions in which they find themselves. The book is suitable for study courses. At the end of each chapter one finds a list of questions for discussion and good references to valuable reading material. The book is scholarly and well written and will prove suggestive and stimulating to all who are interested in agriculture and the rural church.

H. W. M.

LEADERSHIP FOR RURAL LIFE. *By Dwight Sanderson.* Association Press, New York. 127 pages. $1.25. This is a timely book by a well qualified author. Dr. Sanderson is one of the ablest and sanest of our present-day teachers of sociology. He discusses lucidly the demand for rural leadership and gives a discriminating distinction between leadership imposed because of financial, political or professional position and leadership that means a loyal and enthusiastic following because of unselfish service of a person with character which inspires confidence. The author gives ample discussion on how to enlist and train leaders. The following are typical quotations: "Many a country church is dead because the established leaders will not brook competition, but demand complete control. On the other hand, the live church is one in which a maximum number of persons, particularly among the younger persons who will furnish the future leadership, are encouraged to assume the responsibility of leadership in various activities according to their ability." "One important condition for the favorable development of leadership is to give young people all the responsibility they can carry. Youth may not have the wisdom of older people, but they have initiative and courage that should be exercised rather than suppressed. The organizations, churches, Granges, etc. which throw responsibility upon their young people are the live ones. Young people will not respond unless they are trusted." This is a book which should be read by all ministers, especially rural pastors, teachers of leadership training classes, Sunday-school teachers, and counselors for youth groups.

H. W. M.

THE GOOD SHEPHERD. *By C. F. Andrews.* Harper and Brothers, New York. 205 pages. $2.00. The author of this volume is the well known Christian statesman and friend of India, who has recently passed to his eternal reward. This was his last work. The first outline of the book constituted a course of lectures delivered at Cambridge University during the Lent Term of 1937. The volume was "worked over" and completed some three years later. The saintliness of the author is known to all. This volume reflects it. After reading the book, one wonders if he could have produced such a book if he had not lived in India and associated very intimately with such mystics as Sadhu Sundar Singh, Tagore and Gandhi. The book is written to help Christian workers have within themselves the mind and heart of Christ. One is oftentimes reminded of John the Evangelist. Truly the author sought "to lean on Jesus' breast." He admits that his circumstances in India were very different from those of the busy minister in any throbbing western metropolis, but he says, "Not a single day must pass without going back afresh to meet Him in intimate communion." Consecrated discipline make this possible. The heart of a saint is portrayed on every page. One feels his own unworthiness. For quiet summer meditation-reading the volume will be most profitable. S. J. L. C.

THE STRONG NAME. *By James S. Stewart.* Charles Scribner's Sons, New York. 260 pages. $2.00. Please believe me when I say that this is a remarkable book. Here is sermonic literature at its best; here is preaching at its finest. If you have missed James Stewart, you have missed one of the greatest living preachers. Certainly one of the greatest so far as written word goes. If he moves a congregation in proportion as he moves the reader through his words, he is one of the great preachers of all time. This volume is a companion volume to his other book of sermons called *The Gates of New Life,* but if possible this is the finer collection of sermons. The Scottish pulpit has been distinguished by great preaching, but I am sure Stewart of Morningside in Edinburgh has no superiors and few if any equals even in Scotland. There are twenty-four sermons in this volume, divided into three sections based on the usual apostolic benediction. The title of the book is based on two lines from St. Patrick with which the last sermon ends:

"I bind unto myself to-day
The strong Name of the Trinity."

In the middle section on "The Love of God" there are four sermons on "God and the Fact of Suffering." If you read nothing else in the book, your two dollars have been wisely invested. This section on Suffering ought to be expanded some day by the author into a book. The author's and preacher's style is invigorating and inspiring and always warmly evangelical and even evangelistic in the almost conventional use of the word. The sermons are masterpieces of Biblical preaching and yet they are all packed with exciting illustrations drawn from an amazing store-house of scholarship.

These are sermons for our time without ever mentioning Hitler or any of the contemporary figures. I am sure that the author's congregation under this preaching is prepared for any emergency and for whatever the future holds of marvel or surprise, for they are assured by their preacher that underneath it all God's mercy underlies. I know this review sounds like a "rave" notice. So let it be, for this reviewer is hereby publicly acknowledging a debt to the author for these sermons that moved his heart as few if any have ever done. J. A.

THIS IS THE VICTORY. *By Leslie D. Weatherhead.* Abingdon-Cokesbury Press, Nashville and New York. 276 pages. $2.00. Written as a sequel to his *Thinking Aloud in War-Time,* Dr. Weatherhead's new book is a flaming affirmation of the Christian faith coming out of the fiery furnace of the war. Messages delivered from the pulpit of London's famous City Temple during the terrific bombing of the late summer and fall of 1940 were re-written and expanded to make this book of unusual timeliness and power. In these vibrant pages the reader feels the heart-throb of a great preacher as he ministers to his people in a time of unprecedented disaster. In search of a philosophy of life that will prove adequate for the present

emergency, Dr. Weatherhead states the ancient faith with something akin to prophetic and apostolic power. "If the war itself acts as a high explosive," says the eloquent author, "to blow us out of the shelters we made for ourselves and in which we sought to hide from him [God] in a complacent, conventional evasiveness made up of lies and half-truths and scarcely believed platitudes, it will prove another example of the way in which God uses man's evil to achieve his own good purposes." Humanism, he predicts, will be "an unwept casualty of the war." Seldom will one find a better statement of our Christian conviction that God alone gives firm anchorage for the soul for times of storm and that faith is the victory that overcometh the world. After reading pages such as these one can see that the pulpit of the City Temple is no "coward's castle" and he can understand why such great crowds go there each Sabbath to renew their courage.

M. A. B.

CANDLES IN THE WIND. *By Allan Knight Chalmers, D. D.,* minister of the Broadway Tabernacle, New York City. Charles Scribner's Sons, New York. 224 pages. $2.00. The author, world war hero and vigorous pacifist, has a ministry on the dark edge of one of the great city's worst areas. Out of his own observations he has written a book which is both poetic and passionate. He exhibits the preacher's faults of self-consciousness and rhetorical fluidity, also a taste for poetry of the less simple sort. Nevertheless the underlying idea is a stout and manly one, namely, that Christianity must be more than a candle in the wind; it must be a torch, it must be a flame that will not go out, destroying evil, constructing good. He pleads for a Christianity that is something more than conformity to comfortable popular standards, one that is not "practical" in the immediate sense, that "if it is the truth it claims to be, does not need to work now—and especially not for me, now." The truth of God is not to be made into a monument, but into a movement. Against the little faith of the children of light this book may serve as high encouragement. K. J. F.

THE TEN COMMANDMENTS FOR TODAY. *By J. B. Rounds, D. D.* Zondervan Publishing House, Grand Rapids, Mich. 160 pages. $1.25. Each of the Ten Commandments is given a separate chapter, after an introductory message on Romans 7:14, "The Law Is Spiritual." The Biblical setting, import, present-day application and implications of each Commandment are developed. All the Commandments are shown by the author to be based not only on moral or spiritual principles, but also upon the inherent laws of nature itself, and are thus in perfect harmony with all of God's physical and spiritual laws. The relation of the Law and the Gospel is discussed in the first chapter referred to above, and in the last entitled, "The Law Dissolved in Jesus Christ." J. S. A.

RESPECTABLE SINNERS. *By Clyde V. Hickerson.* Zondervan Publishing House, Grand Rapids, Mich. 152 pages. $1.00. This book contains thirteen rousing gospel sermons, all based on texts taken from the words

of Christ. Distinctive features of the book will be found in the abundance of fresh and effective illustrations and the choice poetic selections with which Dr. Hickerson seems to be so much at home. "The Practick Part of Religion," from the text Luke 10:28, is one of the best sermons on this subject your reviewer has ever read. J. S. A.

THE EVENING ALTAR. *By Carl Wallace Petty.* Abingdon-Cokesbury Press, Nashville and New York. 187 pages. $1.00. *The Evening Altar* is a collection of inspirational talks by the late Carl Wallace Petty. Dr. Petty's treatment of Courage, Hope, Faith and thirteen other topics is fresh and interesting. The meditations are rich in illustrations and well chosen poems, and each one is concluded with an inspiring prayer. A foreword by Albert Edward Day gives a brief appreciation of the author and the circumstances out of which the book grew, all of which stimulates the reader's interest in the volume. C. L. L.

KNOW THE TRUTH. *By Joseph A. Cottam.* American Tract Society, New York. 259 pages. $1.50. The author, a former Chautauqua lecturer, and now a pastor, writes from the practical point of view of a speaker. Most of his chapters are sermonic in nature, but the first chapter is a more general statement of point of view. As a whole the book is fundamentalist in type and is an entry in a contest sponsored by the American Tract Society. In view of this, it is a little surprising to find the following passage which would not look out of place in a work of Schleiermacher: "The test of all spiritual truth is the spiritual within us . . . Christian experience is the only key and the proper test of all Christian doctrine, of all gospel truth and gospel teaching" (p. 22). This principle is then very briefly applied to the doctrine of God's existence, to good and to the doctrine of sin. But neither in this chapter nor elsewhere in the book are the implications of the principle explored. In fact, the reader is very sure they would be rejected if seriously faced by the writer. The scholarship of a writer is exposed to criticism by the following, which is quoted from page twenty-five: "In the Bible, the number 'seven' is used as representing the perfect number. In the first sermon Jesus preached, (Mark 1:14, 15, A. R. V.), there are seven words that vitally concern you and me: 'Repent ye, and believe in the gospel.'" The Greek text has the message in six words. L. F. K.

PILGRIM FARE FROM BIBLE LANDS. *By William T. Ellis.* Association Press, New York. 191 pages. $1.50. This book with a half page of daily meditations for every day of the year is from the pen of William T. Ellis of Swathmore, Pa., whose weekly articles on the International Sunday School lessons have been widely syndicated and read for many years. Mr. Ellis uses some incident or place in the Bible lands as a starting-place for each of these meditations, associates this story or scene with Scripture messages and closes with a brief but helpful and inspiring prayer. The author knows Bible lands as well as, if not better than, any American writer of

ability, and his meditations, spiritually helpful and inspiring, throw a world of light upon Palestinian places and customs and make the Scriptures more intelligible to the average reader. C. H. N.

CHRISTMAS TREASURES. *By J. Harold Gwynne.* Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. 160 pages. $1.00. Very frequently nowadays, perhaps more than in former years, one hears the thought expressed that the Christmas spirit ought to extend through the whole year. Its observance on Christmas Day alone is not sufficient. Should the Chrismas message be proclaimed from our pulpits on Christmas Sunday alone? The author of this volume would answer that question in the negative. He has prepared fifteen sermons and divided them equally into three parts. Five are preparatory to Christmas, five on the Christmas spirit and five are devoted to Christmas "Treasures." We may not want to preach fifteen times on the Christmas theme immediately before, during and after the Christmas season, but the author does well in the purpose of the book. Certainly this Christian festive season would have greater and more abiding values if some such plan as the author suggests were followed.

S. J. L. C.

THE JOYFUL MYSTERY. *By William C. Skeath.* The Westminster Press, Philadelphia. 150 pages. $1.50. Several popular books on the Christmas story have come out in recent years. This is one of the best of them. There are fifteen studies on such subjects as Nazareth and Mary, The Annunciation, Born of a Virgin, The Shepherds. Dr. Skeath writes from the point of view of reverent faith and follows in the main the familiar lines of interpretation. The book shows both wide reading and brooding thought. Written with imagination and good taste and in a readable style, it will appeal to Christians in general and will be suggestive to ministers preparing to preach on a Christmas theme. The author is pastor of the Haws Avenue Methodist Church, of Norristown, Pennsylvania. J. D.

CHRISTIANITY IS LIFE. *By Frank Whittington Creighton.* Morehouse Gorham Company, New York. 96 pages. $1.00. This brief volume is made up of five talks originally given at the Cranbrook Conference of the Diocese of Michigan by Bishop Frank Whittington Creighton of the Protestant Episcopal Church. Bishop Creighton discusses with his readers the problem of putting Christianity into effect in daily living. The five chapters are entitled: Human Relations; Family and Friends; Keeping Fit; Attitudes; and Churchgoing and Religion. Anyone looking for a discussion of practical religion will profit by reading the book. C. L. L.

HE STARTED FROM NOWHERE. *By W. R. Siegart.* The United Lutheran Publication House, Philadelphia. 189 pages. $1.00. This is the second volume of children's sermons to be published by the pastor of St. Matthew's Evangelical Lutheran Church of Reading, Pa. The book contains forty-

seven story sermons on a variety of themes. Scripture texts that can be related to these stories are listed in the appendix. A book for children, parents, pastors, and teachers. J. B. C., Jr.

THE OXFORD BOOK OF CHRISTIAN VERSE. *Chosen and edited by Lord David Cecil.* Oxford University Press, New York. 560 pages. $3.00. It is a far cry from the thirteenth century Richard Rolle of Hampole to our twentieth century Robert Bridges. Yet here are 352 lyric expressions of orthodox Christian faith which span seven centuries. The distinguished editor of this new anthology of Christian verse limited his selections strictly to poets born in the Britsh Isles. The result not only exhibits a great diversity of the religious temperament but epitomizes in a most striking way the history of Christian thought in England over this period. According to the editor, this development passed through four phases, from the Pre-Reformation era, to the times of the Restoration, the Romantic period, and finally the Modern era. Each of these periods is studded with Christian names of first magnitude in the poetic firmament and is illustrated by a wealth of verse.

A book of this type has prime value for the minister. Here he finds lustrous examples of spiritual autobiography, like Donne's for instance, who "did not just believe in the doctrines of sin and expiation and Divine grace, but found them confirmed in his own life." Here too he finds his imagination fired and his speech enkindled by words that glow. Take for example Clement Paman's (1660) counsel to his heart *On Christmas Day*:

Today,
Then, screw thee high,
My heart, up to
The Angels' cry;
Sing 'glory,' do:
What if thy strings all crack and fly?
On such a ground, music 'twill be to die.

A chronological table of contents and an index of authors and first lines make any desired selection immediately accessible. Here is a book that carries the yearnings, burdens and woes of the pew straight into the pulpit, whence on the wings of inspired preaching they are borne away to the throne. H. T. K.

212 VICTORY POEMS. *By Clifford Lewis.* Zondervan Publishing House, Grand Rapids, Mich. 184 pages. $1.00. The poems in this volume "were selected, not because of literary merit from a critical standpoint, but because they have a message and heart appeal." The author is an evangelist and youth leader from Bob Jones College, Cleveland, Tenn. The poems are very usable. The table of contents groups the poems under some twenty-six heads. Some of these are, The Bible, Determination, Guidance, The Name of Jesus, The Tongue. S. J. L. C.

UNFAMILIAR STORIES OF FAMILIAR HYMNS. *By William J. Hart.* W. A. Wilde Company, Boston. 218 pages. $1.50. One is predisposed in favor of this book by noting its connection with the Hymn Society of America. The author is a member of that distinguished body, the book is dedicated to them and the foreword is written by the President of the Society. Dr. Hart's treatment offers an interesting variation on the usual hymn story book, in which the origin of the hymn is stressed. He has chosen rather to show how hymns through the years have related themselves to life. In so doing he has presented a large collection of new material, most of which is of practical value for ministers, musicians and other church workers. N. W. T.

PRESENT DAY HYMNS. *Compiled by John Barnes Pratt.* A. S. Barnes and Company, New York. 115 pages. $1.00. This is the book many hymn lovers have been awaiting. Dr. Pratt has collected interesting and illuminating facts about fifty outstanding hymns written during the past thirty years. Twenty-eight authors are represented, and in many cases they have made personal statements as to the circumstances under which their hymns were written. The book contains also a fine two-page bibliography on hymn stories, prepared by Carl F. Price. Both arrangement and printing of the material are unusually attractice. One cannot help wishing that brief biographical sketches of the authors had been included. Nevertheless, Dr. Pratt has made a fresh and valuable contribution to the literature of hymnology. N. W. T.

THE SCOTTISH METRICAL PSALTER (1650), A REVISION. *By Nichol Grieve M. A.* T. & T. Clark, Edinburgh. 156 pages. 75 cents. In his preface Mr. Grieve gives logical and convincing reasons for the revision of the Authorized Version of the Psalter. When we come, however, to an actual comparison of his revision with the Psalter of 1650, our reaction can best be expressed in the words of Sir Walter Scott, written in 1828 when he feared some alteration of the Psalter was contemplated: "The expression of the old metrical translation, though homely, is plain, forcible, and intelligible, and very often possesses a rude sort of majesty which perhaps would be ill exchanged for mere eloquence. . . . They are the very words and accents of our early reformers. . . . The parting with this association of ideas is a serious loss to the cause of devotion. . . ." The book may have a limited use in Scotland, but its interest in this country is entirely theoretical. N. W. T.

CHANGE IN PUBLICATION DATES

THE REVIEW hereafter will appear in NOVEMBER, FEBRUARY, MAY and AUGUST of each year